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Rev. S. S. MATTHEWS, Pastor.

## Contents 17 Aug. 1901

## EDITORIAL:

Event and Comment	237
To Give or to Get	240
Changes in Theological Views	240
The Public a Partner in the Strike	241
How to Cultivate Reverence	241
In Brief	241

## CONTRIBUTIONS:

Frank T. Bullen—the Man and His Story. Albert Dawson	243
Mr. Bullen in this Country. G. F. M.	244
The Religious Side of the Pan-American Exposition. Howard A. Bridgman	245
The Children's Opinions of Sunday Schools. Mrs. Anna D. Pollard	246
Pool Tables and the Y. M. C. A. Rev. Lewis W. Hicks	247
The Palmer Name. VII. Mabel Nelson Thurston	248

## THE HOME:

The Wind-Swept Wheat—a selected poem	250
Paraphrase	250
The Office of a Girls' College. Frances V. Emerson	250
A Song of the Sea—a selected poem	251
Closet and Altar	251
The Conversation Corner. Mr. Martin	252
THE SUNDAY SCHOOL—Lesson for Aug. 25	253
FOR ENDEAVORERS—Topic for Aug. 25-31	253

## THE CHURCH PRAYER MEETING—Topic for Aug. 18-24

Editorial Comment	253
-------------------	-----

## LITERATURE

FROM THE LAKES TO THE PACIFIC:	254
Ohio in Hot Weather	259
Summer in Minnesota	259

## IN VARIOUS FIELDS:

A Young Men's Sunday Evening Club	260
Slavic Growth and Needs	260
Tributes to New Hampshire Women	260

## LETTERS:

In and Around New York	258
In and around Chicago	259

## VERMONT:

St. Johnsbury Canvassed	257
Summer Workers	257
Literature and Art Encouraged	257
Old Soldiers Worship Old Doors	257
A Legacy Turned Aside	257
Three New Pastors	257

## MISCELLANEOUS:

Current Thought	244
The Awakened Giant—a selected poem	247
A Memorial to John Brown	247
Items of Interest	249
The Distribution of Wealth—a selection	255
The Individuality of Flowers—a selection	255
Our Readers' Forum	256
Theology at Fryeburg on the Saco	258
Our Waggon Contemporaries	262
Business Outlook	263
Marriages and Deaths	263
Getting Acquainted	263
Home Missionary Fund	263
Meetings and Events to Come	263

## THE CONGREGATIONALIST

and Christian World

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# THE CONGREGATIONALIST

Saturday  
17 August 1901

and Christian World

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## Event and Comment

### The Next Triennial Sunday School Convention

The International Sunday School Executive Committee held its annual meeting at Chautauqua, N. Y., Aug. 2-4, about thirty members being present besides a number of field workers. This committee consists of the chairmen of state and provincial organizations, and an important part of its business was to arrange for the triennial Sunday School Convention, to be held in Denver, Col., the last week in June, 1902. This convention will elect a new lesson committee, probably to serve for six years. Mr. B. F. Jacobs, chairman of the executive committee, presided at the meetings. Dr. W. A. Duncan gave the members a banquet at Hotel Athenaeum on the evening of Aug. 2. On Sunday afternoon following a public meeting was held in the Amphitheater, addressed by Mr. Jacobs, Dr. Merrill of Indianapolis and Rev. Mr. Campbell of Baltimore. The coming convention may inaugurate important changes in the present prevailing methods of Bible study in Sunday schools.

### A Royal Giver to Education

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# THE CONGREGATIONALIST

Saturday  
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Volume LXXXVI  
Number 33

## Event and Comment

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God for the salvation of the world and full surrender of one's self to him. At one meeting 3,000 were present to hear ten missionaries from various nations witness to the wonderful work of God through the gospel. To their earnest appeal for men and women to work for Christ in the lands they represented scores of young men and women rose to signify their willingness to go, while relatives and friends who were present wept and rejoiced at their consecration. Two of the missionaries who spoke were Americans, Mr. Adams from China and Mrs. Armstrong from Burma. Our correspondent was impressed by the evidence that all present were strengthened to go forth to serve Christ more patiently and valiantly.

#### The Minister's Intellectual Needs and Perils

contributor to this paper, in an address at Mansfield College recently, warned his hearers—clergymen and theological students—against what he called "intellectual bovrilism," that is, dependence on second-hand authorities writing in insignificant periodicals, and mainly displaying their intellectual wares in the form of quotations and extracts. He also warned them against "intellectual alcoholism," that is, the habit of taking nips of novels, magazines, interviews, etc. He especially urged his hearers to have a philosophy of religion. Why? Because, to quote him: "Not that you may be always bound by it, but because it forms the habit of systematizing; next, it will furnish you with patience; third, it will compel you to ask how new ideas are related to old; fourth, the result will be the formation of a system of your own; and, lastly, because a man with a system is far more competent to deal with questions that arise than a man without any system."

#### Protestant Sunday Schools in Switzerland

A large traveling party of the English Sunday School Union (associated with the Free Churches) in the course of a continental tour last May were cordially welcomed at Berne by representatives of the Swiss Sunday School Committee, and an informal conference followed, the first of the kind ever held in that ancient city. Addressing the travelers, Herr G. de Techener remarked that in the twelve German Protestant cantons, having a population of over 1,800,000, there were 1,200 Sunday schools, with 4,100 teachers and 76,000 scholars. The Canton of Berne possessed twenty-four schools, with 250 teachers and 3,500 scholars, but classes taught by teachers existed only in the larger town schools. There was no comprehensive Swiss union, only cantonal committees, each working in its own way, so that the establishment of new schools in Catholic cantons was extremely difficult. Statistics were imperfectly kept, so that there were doubtless many Sunday schools in secluded mountain recesses and valleys of whose existence they knew nothing. While the Switzers' character possessed the qualities of solidity, thoroughness, perseverance and endurance, they lacked the

enterprising spirit of their British fellow-Christians.

#### Shadow and Light in France

Education and morality are not equivalent terms. Pastor Saillens of Paris, writing of the religious condition of France in the *Missionary Review*, says: "Notwithstanding the fact that every one now can read and write in this country, the church of Rome has not lost her hold on the people, nor has its morality increased. Crime, especially youthful crime, has augmented. A new demon, unknown in this country fifty years ago, alcoholism, has made its appearance, and is making greater havoc among us than among most of the other European nations. The relations of capital and labor are becoming more and more strained. . . . The impression has grown among the people that secular education has been a failure, and this accounts for the religious reaction which we are now witnessing in France." Of this reaction from secularism Pastor Saillens says that Catholicism is reaping the first fruits. "Never were the Romish churches so well attended, never the pilgrimages so numerous. Never was the exchequer of the church so overflowing with the offerings of rich and poor." One reason for this he finds in the fact that the people know no different religion. The priesthood is recruited from the peasantry and is in intimate relations with it. In many parts of France Protestantism is wholly unknown. Its enemies represent it always as a foreign religion and "it is not uncommon to meet Frenchmen who do not know the existence of French Protestantism." Nevertheless Pastor Saillens prophesies a better time for France and for French Protestantism. "There are signs of disquietude among the clergy. During the last two or three years over two hundred priests, many of whom are learned men and for the most part truly religious, have left the Church of Rome. Most of them have joined Protestant churches. Moreover there is a marked and increasing success in the work of evangelization which is carried on by a score of societies, notwithstanding the lack of means from which they all suffer."

"Los von Rom." Figures recently published in Vienna by one of the respected German political leaders show that during the six months ending June 30 there were 6,148 conversions to Protestantism from Roman Catholicism in Austria. There is no more interesting phenomenon in European ecclesiastical circles now than this steady undermining of Catholicism in the Austrian Empire, due in the main to clerical interference with racial aspirations. Had it a deeper motive it would be possible to be even more enthusiastic about it.

#### Presbyterianism and Congregationalism

Some Congregationalists of light and leading in Australia affirm that a union between Presbyterians and Congregationalists in that country is much more hopeful than a union between Baptists and Congregationalists, and a motion will presently come before the Presbyterian Federal Assembly of

Australia affirming the desirability of a union of the evangelical churches. The signs in that country all point, if not to an amalgamation of the evangelical churches, to a much closer federation than has ever yet been attempted.

#### Prayers in the Australian Parliament

When the Australian commonwealth came into being much discussion was held as to whether the proceedings should be opened with prayer. The churches, through various organizations, made earnest representations and carried their point. At the official opening of Parliament by the Duke of York the governor-general of the commonwealth (the Earl of Hopetoun) read prayers, and "All people that on earth do dwell" was sung. Since then standing orders providing for an opening prayer have been adopted by both houses of the commonwealth Parliament. The only point debated in connection therewith was whether a chaplain or chaplains should be secured to read the prayers, or whether this should be done by the speaker of the House of Representatives and the president of the Senate. Eventually it was decided to make the reading of the prayer a part of the official duties of these dignitaries.

#### Roman Catholic Aggression in Korea

We recently called attention briefly to the trouble on the Island of Quelpart, belonging to Korea, between the natives and the Roman Catholic clergy and converts. The *Korea Review* contains a letter from the magistrate, or rather his official report to the Korean government on the affair, saying in substance as follows. Excessive taxation and the use of force by the Roman Catholic clergy in getting people into the church led to a mass meeting of the non-Christian population on May 14. Two French priests appeared forthwith with 300 armed followers and attempted to scatter the crowd, finally succeeding in capturing the leader and five of his followers. The priests and their followers then entered the town of Che-ju, seized all arms and ammunition, barred the gate against the townspeople and terrorized them by firing upon them. Immediately a conflict began, which ended in the rout of the priests and the Catholic converts, and then orders were sent to other villages for a massacre of Catholics, and by 27 May 250 of them had been killed. Early in June a French man-of-war, with soldiers, landed, but the uprising was over. Here the Roman Church is found, as of yore, militant and in league with the French government in its diplomatic plans to find a pretext for interference with Korean affairs, and thus play Russia's game.

#### The Gospel in Abyssinia

To the civilized world Abyssinia is practically an unknown land, even its boundaries being imperfectly defined, while its history runs far back into the twilight of fable. Yet it possesses a strangely fascinating interest. Its population nominally belongs to the Coptic Church, under the patriarch of Alexandria, though, probably, nowhere does a form of Chris-



tianity exist more superstitious and degraded. Notwithstanding various endeavors to penetrate the land, the British and Foreign Bible Society finds Abyssinia almost a sealed country. The Emperor Menelik, who styles himself "King of the Kings of Ethiopia," and claims lineal descent from the Queen of Sheba and King Solomon, has sternly closed his dominions repeatedly against an invasion which might prove not less powerful because of a purely religious character. On the northern frontier the Swedish National Evangelical Society of Stockholm maintains a flourishing mission at Asmara, in the Italian colony of Eritrea, under the superintendence of Rev. Anders Stensson, whose report of the Swedish mission and its work gives curious glimpses of a world and a church far remote from any in the Western world. Special interest has been recently created by an Abyssinian Christian teacher, named Tajelenj, accomplishing the task of making the first corrections in the Swedish society's edition of the Ethiopic New Testament, printed in 1830. This teacher's return to his old home in the heart of Abyssinia, at Ifag, near Gondar, the former royal capital, with copies of the New Testament prepared by his consecrated toil, has been hopefully regarded by the friends at the mission. In spite of much persecution the tributary king, Ras Mengascha, has recently accepted a copy of the Scriptures from this native evangelical teacher, and even the Emperor Menelik has shown him favor.

#### Labor and Capital at War

The steel strike bulks larger to the people of the East and Interior than does the strike on the Pacific coast which has brought the commerce of San Francisco to a stand-still. But judged by the effectiveness of the power of the labor leaders and the range of the tie-up of industry, the San Francisco strike surpasses the strike of the steel, iron and tin workers of the Interior. It has affected not only the original 15,000 workmen engaged on the docks as longshoremen, marine firemen, teamsters, porters, packers, warehousemen, etc., but it has spread, through sympathetic strikes, so that the business of the city in coastwise and foreign trade is practically at a stand still, and shippers at points in the Interior are suffering. The strike has run nearly a fortnight now without any concessions on either side, the issue being recognition of the trades unions by employers.

As we go to press it appears as if the strike of the Amalgamated Association of iron and steel workers ordered by President Shaffer to begin on the 10th had failed, owing to lodges in Chicago, Joliet, Milwaukee and other Interior points failing to obey his order to break contracts and strike. In Pennsylvania, West Virginia and Ohio his order only met with partial response, and many of the Steel Company's plants are in operation which were claimed as sure to close. Receiving good pay, working on short hours and under contract in many cases to abide by their present rates of remuneration, not a few of the lodges of the Amalgamated Association have refused to imperil their present and future condition as wage-earners by obeying President Shaffer's call not to say anything

about the moral obliquity involved in breaking contracts, a course which President Shaffer justified in his call for the strike. This act of his lowered him much in the esteem of the American public, and must have weakened his moral influence on many of the more intelligent and self-respecting workmen.

Incidental to the fray in its earlier stages last week were, first, the declaration of sympathy in favor of the Amalgamated Association by President Gompers of the Federation of Labor; and, second, the order of the Steel Company to dismantle one of its largest mills in McKeesport, Pa., because of the animosity of the mayor and the inhabitants of the city toward the company. As the mayor's utterances were chiefly for political effect, and as the city will suffer seriously financially by the removal of the mill, the sobering effect of the Steel Company's action has been marked.

Reputable citizens of Tampa, Fla., have just captured and summarily ejected from that city a group of a dozen professional labor agitators who had kept the city in turmoil for weeks by stirring up strife between the manufacturers of cigars and their employees. Patience had ceased to be a virtue, and the alien agitators were given a taste of that spirit of Southerners which brooks no interference, and metes out swift and stern justice.

#### Southern Negro Lynchings

Two Negroes guilty of assaults on white women were burned at the stake last week, one in Alabama and one in Georgia, Negroes—so it is reported—joining with whites in the demand for this form of punishment. By way of contrast: Governor Candler of Georgia recently gave a Negro, charged with criminal assault, military escort from Atlanta to Canton, Ga., where the negro was tried, convicted and sentenced to be hanged, all within forty minutes. He was then escorted back to Atlanta, and in due time will be executed. It cost \$800 to summon the militia, which is a small sum compared with the loss of good name suffered when a Georgian community permits a lynching. We are glad to find the *Southwestern Presbyterian* calling on its constituency to save the South from becoming a lawless section, one where justice under legal forms no longer shall be dominant.

#### Taxing a Nuisance

Belgium has set a good example to other civilized nations by imposing a tax on all advertisements posted elsewhere than at a place where the goods are sold. In Brussels posters and placards may only be shown at places where they are authorized by the city authorities. The tax amounts to one cent for small posters up to approximately one foot by two, with an increase of a fifth of a cent for every two square inches added to the size. It is on these lines, lawyers seem to be agreed, that deliverance from the monstrous impertinence of our modern display advertisements is most easily possible. The disfigurement of places of natural beauty would long ago have worn out the patience of a more beauty-loving people than our own. One of the big department stores recently erected an enormous

billboard on one of the most beautiful mountains of the highlands of the Hudson, and only removed it at the petition of the village opposite, from which it was an eyesore over two miles of water, under the implied threat of a boycott by its 10,000 inhabitants. In Boston vacant lots just on the edge of parks, land for which had been bought at large expense for public enjoyment, began to be disfigured by huge billboards until the park commission interfered and ordered them removed. The impudence of the advertiser is evidently without bounds, but if he can be taxed into decency every state in the union ought to impose a sufficient tax.

#### The Death of Francesco Crispi

By the death of Francesco Crispi, aged eighty-two, the ablest of Italian statesmen since Cavour has passed away from a world that he found stormy and trying. A Sicilian by birth, he had all the temperamental qualities of his race, and his political career was but the mirroring of his own personal inner strife. In youth a co-partner with Mazzini and Garibaldi, he did much to effect Italian unity. As a member of Parliament and later as Italian premier, he profoundly shaped the course of Italian and European history, weaning Italy from France, making her one of the Triple Alliance, and leading the nation into a disastrous policy of African colonization, which led ultimately to the war with King Menelek of Abyssinia and a shameful reverse to Italian arms.

Crispi's career was strangely alternating in its periods of popularity and unpopularity. Morally he was a flagrant sinner, his marital relations being such as nothing but his indispensability to the state could force the royal family to condone, while his venality as a political leader brought about his downfall in 1896. In this respect he has exerted a most baneful effect on Italian political life.

Reviewing his troubled career it is not one that can be pointed to with any degree of pride by Italians, save as it shows that the race can still breed men of intellectual acumen and political finesse. Italy's outlook today with her new king is far brighter than for many a day. It will be his task to undo much evil that Crispi wrought, and to set before the people a higher ideal of statescraft. All reports from Italy indicate that the king already has made his influence felt thus.

#### The Mohammedan Mission a Farce

Reports from Shanghai tell of the humiliation of an envoy from the sultan of Turkey sent to China at the solicitation of the emperor of Germany, to aid, if need be, in pacifying the Mohammedans of northern China. Emperor William seemed to think, as did the sultan, that word from the sultan as nominal head of all Mohammedans would be sufficient to quell an anti-Christian, anti-foreign spirit wherever it existed. When the pasha sent as envoy arrived in Shanghai, he found that the Mohammedans he was sent to pacify were in a distant province, not to be reached from the east coast with safety, but only through India and Cashmere, and, moreover, that if he once gained access to the Chinese Mohammedans they would spurn him, the sultan of Turkey being to them as naught. Conse-

quently, the envoy pasha has started back to Turkey via Vladivostock and the Trans-Siberian railway, full of chagrin and having learned much, among other things that Shanghai has European society. He thought he was going among barbarians. He also learned that the Indian Mohammedans are not all loyal to the sultan. Inspecting one of the British Indian regiments in Shanghai one day, a regiment made up of Mohammedans in the main, he said to one of the officers: "I come from the head of your religion, the sultan of Turkey." "Your excellency," replied the officer, "the only head that I know is the King of England." We should like to know what the sultan thinks of Emperor William now.

### To Give or to Get

Two radically opposite conceptions of the Christian Church occasion endless discussion of its value and mission. The leading motive held out to men to enter it is that they can through it give something precious to others, to the world. The leading criticism of those who stay away from it is that it will not give them what they want.

It is claimed that working men as a class do not attend church. While this claim is too sweeping, it is probably true that the large majority of those who belong to labor organizations are not interested in the church. The *Outlook* publishes a composite letter from a number of these men, giving their reasons for holding aloof from the church. All these reasons may be reduced to one—their object in life is to get, the object of the church ought to be to give; it does not give them what they want, therefore they are indifferent to it or condemn it.

What takes the place of the church for them? They answer frankly: the theater, because it amuses them; the lodge, because it makes them feel equal to all the other members; the labor union, because it strives to increase their wages; the clubroom, because it gives them companionship and news; the saloon, because it makes them forget their drudgery and is a place where they discuss their grievances and their enemies and where they can plan remedies for what they regard as their miserable lot. One of them ingenuously declares that "the pursuit of the almighty dollar has become the supreme substitute of most working-men." Some say that the teachings of socialism attract the more intelligent, for in socialism they think they see hope for a new distribution of property resulting in a larger share for themselves.

That the church is far from realizing its ideal those feel most keenly who most earnestly seek to fulfill its mission. So it comes between two fires of criticism—from those who want it to give more to mankind, and those who want it to give more to themselves. It is natural for devoted Christian ministers to turn to those opposed to the church, because it refuses what they ask, in order to collect testimony to spur it to greater self-sacrifice.

Working men are outside of the church for the same reason that rich men are outside of it. Both are living for what they can get, though they are pursuing it in different ways, and the rich man seems

to have the advantage. But the church can attract neither by offering them substitutes for what they possess to aid them in their pursuit. What it has to offer is a different purpose in life, to give instead of to get. The chief article of its creed is the motive of its founder, "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."

Suppose it be admitted that the church has forgotten its mission, that, as some working men say, it does not teach the principles of Jesus Christ. Then never was there a greater opportunity to serve mankind than is open to those who know his principles. It is not necessary that they should join the church which they think is corrupt, nor that they should have money, but only that their lives should be like his. They believe that true churches of Christ are needed. Let them form organizations filled with his spirit. Where two or three are gathered together in his name he is in the midst of them. The early disciples were mostly poor. They felt themselves shut out of the Jewish church. They found it in league with the governing classes, corrupt in its conservatism. But because the spirit of Christ was in them they founded churches that in spite of persecution spread through all lands. This is the opportunity of those who believe in Jesus Christ, but regard the church which bears his name as recreant to his spirit.

But the cleansing of existing churches and the forming of new ones that will live require one motive—to give one's self for others. Those who live to get for themselves will never believe that they get their due from those who live to give, never will join them till their motives change.

Meanwhile, with much criticism of churches, both just and unjust, there are many noble men and women who freely give, asking for nothing again, only passionately hoping that through their giving some human souls may be transformed into the perfect likeness of God. Not all of them are in churches. But they are the salt of the earth. Through them the slow but sure process will go forward of changing men's motives from living to get to living to give, and so realizing in its glory the kingdom of God.

### Changes in Theological Views

The question, What is the matter with the Congregational minister? interests many, as our correspondence shows. One thing that several laymen are troubled about is a change in the character of the preaching, though just how to define the change does not seem to be easy. *Zion's Herald* has asked a number of New England Methodist ministers to state briefly what changes, if any, have occurred in their theological views in the last ten years. The published replies are especially interesting to us, because of the fact recently discussed in our columns that many Congregational churches seem to prefer Methodist pastors.

Ten years is too short a time to show marked transformations in belief, though it was necessary to limit the time in order to take the testimony of young men, many of whom must have entered

the ministry in a different attitude towards theological systems from that which prevailed twenty-five years ago.

A study of the statements of these twenty Methodist ministers does not show any marked difference from what we should expect would be the testimony of as many Congregational ministers selected in the same way, except that some of them have discarded the Wesleyan doctrine of entire sanctification. This, probably, never was held by the others, who do not mention it.

Four of the twenty are not conscious of any change or movement in their theological belief. They appear to have been long enough in the ministry to have become established in their belief. One has read modern treatises only to find them confirming the views he had already adopted. He holds that Moses wrote Genesis, and he says, sensibly, that "Moses used language to enlighten, not to mystify, the reader." He finds it more reasonable to believe that God did all that Moses says he did in 144 hours than to accept the assertion that "day" means 144 years or centuries.

The changes of view noted by the others are of different degrees, and are plainly to be traced to modified opinions of the inspiration of the Bible. The most radical statement is from one who says that a more rational theory of the inspiration of the Scriptures "has freed me from unnecessary obligation to Paul's dogmatic theology, founded largely, as we now believe, on an untenable view of Genesis. It has impressed me with the fact that the supreme authority is the voice of God in the soul."

One writer says that the doctrine of evolution "has not made God seem less necessary and real; it has thrown light on God's method of doing things." Another finds "that the reign of physical law is joining forces with revelation as never before to rebuke lawlessness, which is sin." Another finds that the changes he has experienced are due to "the greater emphasis placed on the divine immanence. Inspiration, incarnation, atonement, new birth and future things have broader scope and deeper significance than formerly." One says: "I believe in Jesus Christ, a living personality, an abiding presence, as truly as I believe in my own existence. It is about all that I thoroughly and satisfactorily believe. I think it enough." In a like spirit several declare their strengthening purpose to preach man's need of salvation and Jesus Christ as an all-sufficient Saviour, and to live as nearly as possible his life before men.

These testimonies, taken as a whole, are such as will increase the confidence of laymen in the intelligent study, consecration and faith of the clergy they represent. They are men with a conviction that God is, the source and life of all creation, the Father of our spirits; that men are sinners, with one supreme need and that redemption; that Christ has come, a sufficient Redeemer, and that the supreme purpose of every worthy life is to live like him, with his assurance that power so to live is given to his disciples, and to live forever with him.

As a brief typical expression of belief we quote from one of these ministers, Rev. Dillon Bronson, who says his change



in views was due largely to the influence of Phillips Brooks:

I now regard every soul that is growing toward God as "being saved" and every soul growing away from God—whatever his profession—as being lost. I believe in Christ as God enfleshed and have given up my early tritheism to worship one God in three supreme manifestations as Creator, Redeemer and Abiding Comforter. I believe the aim of punishment is to wean God's wayward children from sin, that church services are a means to develop Christlike character, and that the only way to glorify our Father is by following in the steps of our Elder Brother, who went about doing good. I believe that God requires of us only the things that develop our own possibilities, and that the holy Church of Christ has often magnified non-essentials and overlooked the one thing necessary—a life that will remind the world of our common Master.

### The Public a Partner in the Strike

The greatest combination of capital in the world is faced by a vast combination of labor in an industrial war. Both sides appeal to the public for support, and in the end, if the war is forced to a finish, that side will win to which the public gives its verdict of approval.

But in the process of securing its verdict the public is the greatest sufferer. Its investment is the largest and it is compelled to contribute by far the greatest proportion of the cost of the conflict. The aim of those engaged in it is to inflict so severe loss on the public as to compel it to take active part in the struggle. To depress values, to demoralize business, to inconvenience as many as possible so as to compel general attention to the issues involved is in part the aim in a strike. And great business interests have become so interrelated in modern industrial development that a strike of such proportions as that which now threatens to paralyze the iron and steel industries affects all classes of people, not only in our own country but in all civilized communities throughout the world.

Meanwhile the public is dependent for the information by which it must form its judgment on what capitalists, on the one side, and leaders of labor, on the other, choose to furnish. The testimony placed before it is warped by self-interest and biased by passion. The wasteful war grows wanton as it progresses, and its conclusion depends on which side shall first exhaust its resources.

The public, which is called on to furnish so much of the sinews of war and to give its verdict is entitled to and of right ought to demand a clear and accurate statement of the conditions. This can be had only from a thorough investigation by those competent to understand the conditions. The time has surely come when an impartial commission appointed by the state should be given authority to make such investigation and submit its report to the people.

Mr. Charles Francis Adams, in a letter to the *Springfield Republican* last week, describes the successful operation of such a commission, of which he was the chairman, in the case of the Boston & Maine Railroad strike in 1877. Though the board had no authority to compel a settlement, its report of the results of its

investigation virtually brought about in a short time a settlement which was fair to all concerned.

It may not be possible to enforce compulsory arbitration in such a contest as that between the United States Steel Corporation and the Amalgamated Association of iron and steel workers. But it is clearly necessary for the protection of public interests that an investigation should be made by competent persons invested with the authority of the state, whose report can be received with confidence. Nor is such action less important for those directly engaged in the strike. Legislation to this end is sure to be called for with increasing emphasis, and self-interest as well as the public concern should prompt all good citizens to press this matter on the attention of legislators.

### How to Cultivate Reverence

There are two elements in reverence, love and awe. We love God because he is our Father; we fear God because of his majesty and holiness. To reverence him as we ought we must have a child's affection, and a sense of the difference between our weakness, sin and ignorance and his infinite power, wisdom and purity. The irreverent man is ignorant both of God and of himself.

It must be confessed that it is in many ways an age of little reverence. So much that men held sacred has been called in question, so confidently have the overturners of accepted beliefs spoken their own belief that Christianity has been overturned, so thoroughly has the crust of ancient prejudice and observance been broken up, that in some quarters it seems as if the fear of God and the respect for man alike have departed from the earth. Some of us, who would fain be reverent, find ourselves caught in eddies of unbelief from which it is difficult to escape. We feel, as all right-thinking men must feel, that we must approach God with humility, but we know not how to cultivate in ourselves that spirit of reverence which we know is befitting.

It is well for us, therefore, to make the most of every avenue of knowledge, to use our mind and our imagination, finding God in all that he has made, in all the books of his revelation, in the highest qualities of the noblest men we know, and first and most in close companionship with Jesus, in whom alone we find God in his highest qualities of character. If loving knowledge grows, wonder and awe will grow. In the sense of God's fatherhood, which Jesus came to reveal, the thought of a child's fellowship with his desires and aims and methods will increase within us. No one can live with Christ without reverencing Christ. No one can think of his own life as a part of God's age-long plan without awe and humility.

An irreverent world means a world out of harmony with God's purposes, proud, self-willed, with low and short-sighted aims, wanting the strength of quietness, the blessing of peace. The irreverent man is the unconscious but not the happy instrument of God's work. His sight is limited, his plans are but for a day. Therefore our Lord taught us to begin our prayers with the reverent sense of a

child's share in his father's work, the child's desire for his father's honor. To ask that our Heavenly Father's name may be hallowed and his will done, and to strive in daily life, by the help and in the good companionship of Christ, to honor and obey is the straight way to the reverence which is befitting—the fear of the Lord which is the beginning of wisdom, and the perfect love which casteth out fear.

### In Brief

We have more communications than we can print in answer to the question, What is the matter with Congregational ministers? But we could spare some space still for informing answers to that other question, What is the matter with Congregational churches?

The *Boston Transcript* says: "More inoculation of the American population with the poison of old-world vice has been accomplished in the two 'midways' of Chicago and Buffalo than in the previous two centuries." If this is true, it goes far toward offsetting all the advantages of both these great expositions.

A Scotch clerical critic of Prof. George Adam Smith, writing in *The Christian Leader*, concludes a paragraph full of pessimism by the question, "What would the epistle to the Romans be if any cloud rested on the personality and history of the patriarch Abraham?" Well, for one thing, it would be Paul's letter, not Abraham's.

The presidential address of Dr. Davidson, at the recent meeting of the English Wesleyan Conference, dealt with the very pertinent question, Has Methodism the spiritual power to do in the twentieth century what it was raised up to do in the eighteenth century? The safe answer was that a church that is truly spiritual is never out of date.

An interesting survival of the primitive conception that the face of the ordinary mortal must be hidden in the presence of the extraordinary mortal is the fact reported in the Japanese press that the wetnurse who has been selected to nurse the young Prince Michi, grandson of the Mikado, will always be obliged to have her face covered when she gives the prince his nourishment.

We are pleased to learn that Mr. Albert Dawson, our London editor and the author of the recently published biography of Dr. Joseph Parker, has purchased a controlling interest in the *Christian Commonwealth* of London, and will become editor of its publications and managing director of the company. Mr. Dawson was for some years on the staff of the paper, and is an accomplished journalist.

In a sermon preached not many days before his death in Durham Cathedral to miners and their families, Bishop Westcott told them that, in a long and laborious life, he had found the love of Christ the most prevailing power to sustain right endeavor, and obedience to Christ the secret of a noble life. So the most learned of English Biblical scholars and the lowliest of her handworkers met on a common ground.

Dr. John Watson, recently preaching to the new Liverpool Scottish regiment, said: "Success used to depend on energy, now it depends on learning, and the soldier to succeed must read literature, and not the poorest of periodicals." The sentence illustrates the change going on in every department of life. The real competition today between men and business organizations and nations does not depend on force and vigor, but on the keenness and discipline of the minds that use them.

When the United Free Church of Scotland was formed last year by a union of Free and United Presbyterian churches, some Free churches, less than thirty, we believe, refused to come into the new body, laid claim to the property and funds of the body of which they had been a part and carried the case to the courts. A verdict has just been given adverse to their claim. It is rare that a civil court passes judgment which is satisfactory to either party on an ecclesiastical issue, but in this instance, at least, an attempt at schism has met a deserved fate.

Are the staid old churches of Connecticut beginning to go over to the Reformed Dutch polity? This was the query of one Congregational House reader of the new Year-Book in connection with the marginal designations of certain churches on the statistical pages as "R. D.," without explanation. No such apostasy need be suspected, however, as the mysterious letters doubtless mean "Rural Delivery." In the New Hampshire list a few addresses have the addition of "R. F. D.," apparently "Rural Free Delivery," which is, we believe, the official designation.

It was recently announced that Dr. Albert L. Long of Constantinople was to sail from England, Aug. 6, for Boston. Later intelligence is that he died on the journey before reaching England. Dr. Long was an eminent Oriental scholar, had lived for nearly forty years in Turkey, and had been for many years a professor in Robert College. He was born in the United States and was a minister of the Methodist Episcopal Church. He was a regular contributor to the *Sunday School Times*. Nearly every Englishman and American in Constantinople joined in a testimonial to him when he left the city.

Rev. John McNeill, the well-known Scotch evangelist, has been laboring, with customary success, in Philadelphia. A writer in the *Evangelist* reports him as describing his method as "evangelical with an edge on it." Some of his Scotch friends will be interested in this correspondent's description of McNeill as a "man of broad education, colossal intellect, gigantic physical power," etc. Mr. McNeill is a rare preacher. But he is more modest in attainment than the above description would warrant, and he would be the first one to laugh at the exuberance of the Philadelphia clergyman.

Here is a bit from a Christian Science source which we can heartily commend to any one whose case it fits. It is from a prayer drawn up by Mr. Hazard, president of the New York School of Primitive and Practical Christian Science, as quoted in the *New York Sun*. "Forgive us our sins in that we have this day talked about our backaches, that we have told our neighbors that our food hurts us, that we mentioned to a visitor that there was a lump in our stomach, that we have wasted our valuable time, which should have been spent in thy service, in worrying for fear that our stomach would grow worse."

Rev. John Snyder, in an article on Christian Science in the *Christian Register*, not long ago reported a leading Unitarian minister as saying that Mrs. Eddy once offered to let him cut her jugular vein, assuring him of her ability to heal the wound in his presence. This statement was denied by Mr. Alfred Farlow, the press agent of Eddyism in Boston. Mr. Snyder now publishes a letter which he has just received from Dr. E. E. Hale, in which Dr. Hale says that the vein referred to in his conversation with Mrs. Eddy was not the jugular vein, but the vein or artery above the elbow. Technically Mr. Snyder was incorrect—practically correct in his statement.

The parsonage of the First Church, Oak Park, Ill., has an adjunct in "Nine Acres of

Eden" at Foxboro, Mass. It is not every parish which is so broad, but Rev. Dr. William E. Barton is a broad man. The history of this Eden is set forth in the August *New England Magazine*, and accepting the narrative without any Higher Criticism it reads as if there never was any Fall. Many a preacher reading the account of this attempt of Dr. Barton to keep in constant touch with Mother Earth will envy him. All that is required is a will to do, a little money and common sense. The trouble with many American families is that they are orchids. They have no roots anywhere in God's soil.

Monsignor Scalabrini, Bishop of Palencia, whose arrival in this country and whose commission to the Italian Roman Catholics we chronicled last week, has been interviewed; and it seems that one of his aims is to arrange for the establishment of parochial schools in which the Italians in our cities may be taught Italian as well as English. It is the same old plan, tried by German and French prelates. But it won't work satisfactorily. The young Italians don't care to keep up with their Italian, and the adults want their children to have the best schools. Priestly influence for a time may force parents and children to submission, but a comparatively short residence in this country leads to a spirit of revolt.

Mr. James Greville Clarke, editor of the *London Christian World*, died July 29 at Caterham, near London. His father, Mr. James Clarke, from whom he inherited his position, achieved a great success as an editor. The son was of a retiring nature, but a man of much ability, maintaining in the paper the standards which his father had established. He visited the United States at the time of the International Congregational Council in Boston two years ago. Mr. Clarke was then an invalid, though he said little about it, and he never recovered his health. We had an enjoyable interview with him in his office, 13 Fleet Street, about three months ago, but it was evident then that his work was nearly ended. He was only forty-six years of age.

The representative of the American Board chosen to report for the Japan *Mail* the recent annual meeting of the Japan mission at Kobe, states that the sermon preached by Rev. Dr. George E. Albrecht on Mark 1: 11 was a masterly presentation of the ever-recurring problem of the uniqueness of Jesus, wherein did it consist? What was it? The essence of his reply is reported to have been: "If, instead of saying Jesus Christ was the Son of God, we say Jesus Christ had the consciousness that he was the Son of God, then we have given an absolutely sober, scientific answer." Of course the crucial question following such a statement as this is one that Dr. Albrecht saw and answered, "Was this Son-consciousness an illusion?" His answer is not reported with the fullness desirable, but its tenor may be inferred.

The recent pardon by President McKinley of Mr. C. W. Muzzy of Rutland, Vt., who was serving a seven years' sentence for embezzlement of funds as a bank cashier, has been severely condemned by the press, and it has been claimed that the pastor of the Congregational church, Rev. Dr. G. W. Phillips, would be asked to resign on account of his having signed a petition for the pardon. A full account of the matter appeared in the *New York Evening Post* last Thursday, including Dr. Phillips's letter to the President. Dr. Phillips did not ask for the pardon, but certified to the high standing of the three physicians who made statements of Mr. Muzzy's condition, and left the matter in the President's hands, "trusting entirely to your sense of what the ends of such punishment may require." Dr. Phillips's action seems to have been wise and right, as might be expected.

Prof. W. F. Osborne of Winnipeg, who has been studying the French Canadians of New England, in writing on his investigations for the Boston *Transcript*, tells of the revenue the Roman Catholic establishments in New England, conventual and educational, are deriving from the French Canadians, even though as a race the newcomers are "close." For instance, he tells of a family in the city of Lawrence, Mass., belonging to a certain church, which if it obeyed the call of its priest would pay \$13 a month into the treasury of the church, the priest's ruling being that each member of the family earning wages should give one day's wages per month to the church. Given the large families which the French Canadians usually have and any general imposition of a tax such as suggested in this particular case, and it is easy to see how great must be the sum which the church is receiving each year.

The death of the venerable J. J. Hawes, the well-known member of the Mt. Vernon Church, Boston, and one of the most famous photographers in the United States, removes one of the unique characters of Boston. Beginning life as a painter of portraits and landscapes, he prospered as such. In 1841 he became interested in the invention of Daguerre for taking portraits, and after mastering the process opened a studio on Tremont Row, Boston. There, for more than half a century, he carried on the business, having as his sitters the most famous of New England's men and women, and producing portraits of Webster, Choate, Theodore Parker, Holmes, Lowell, Julia Ward Howe, Jenny Lind and Louis Kossuth which have come to be standard portraits. He was fertile in inventions pertinent to his profession, scrupulously honest, a staunch friend, impressive in aspect, finely cultivated and a lover of beauty in art and literature. Fifty years a member of Mt. Vernon Church, he finely exemplified the Christian life of service. Mr. Hawes was born in 1808, in East Sudbury.

### Dr. Lyman at the Old South, Boston

That popular preacher, Rev. A. J. Lyman, D. D., of Brooklyn does not often yield to the blandishments of summer supply committees, even those seeking to fill the pulpits of our most prominent churches, but this year he is deviating from his usual vacation in Europe and is spending his holidays in this country. Earlier in the season he occupied Dr. McKenzie's pulpit in Cambridge, and for the last two Sundays he has preached at the Old South Church, Boston, to good-sized congregations, in which representatives of other city and suburban churches were the preponderating element.

Last Sunday's sermon, heard by 367 persons was based on the words in Isa. 43: 1, "I have called thee by thy name, thou art mine." It was a fine and forceful plea for a close personal relationship between man and his Maker, and a restful message, too, for a hot Sunday. The three heads of the discourse dealt with the personality of God, the personality of man and the manner in which the call of God comes to man.

Dr. Lyman spoke in a vein which showed his grasp of modern intellectual problems and his sympathy with those who find it difficult, when they confront such a universe as science declares ours to be, to ascribe personality to the force that sustains it. But Dr. Lyman reasoned that the highest life of all must be stated in terms of the highest life we know, and as personality is the summit of human life, so it must be of the divine life. He declared that if the Christian goes with the scientist up the lower half of the evolutionary ladder the scientist must accompany the Christian to the top of the upper half of the same ladder.



## Frank T. Bullen—The Man and His Story

By Albert Dawson, our English Editor

The author of *The Cruise of the Cachalot*, *With Christ at Sea*, and other works which have attracted universal attention, was introduced to the readers of *The Congregationalist* last February, when some points in his career were indicated and he himself narrated what he owes to the Bible as man and writer. It is no exaggeration to say that in many respects Mr. Bullen is the most remarkable of living men. Beyond being taught to read and write in his early childhood, he has had no education but that which he has given himself. As a street arab he earned by selling papers and doing odd jobs just enough to keep him from starvation; he has endured hardships such as prove fatal to most people, and again and again he has escaped with his life as by a hair's breadth; for years he served as cabin boy and common seaman. Yet today he is one of the most popular of living authors, with an inborn power of telling a story and a literary style that place him among the great writers of English prose; and he is also a Christian, who holds the truths of the gospel as evangelically interpreted with a tenacity born of the most absolute conviction, and proclaims them with the zeal and poignancy of one who, having tested the value of his faith in almost every conceivable emergency, is burning to tell others should enjoy the same priceless blessing.

Mr. Bullen is, and probably will continue to be, best known as a writer, but for many years he has preached the gospel in the open air, in halls and mission rooms, and wherever opportunity has offered; and now at the height of his popularity, when he can if he likes turn his every word into cash, he continues to bear witness for his Master and to plead with others to become his servants, and refuses all payment for this purely religious work. The immense advantage Mr. Bullen has over the average cleric in dealing with "the common people" is that he knows them in every turn and corner of their lives. He has been through the mill. He knows the straits to which they are put, the expedients to which they have to resort. And he understands their phraseology. An amusing instance of this was afforded recently when Mr. Bullen was addressing Rev. F. B. Meyer's Pleasant Sunday Afternoon service. He humorously told the great assembly of working men and women that they must not expect Mr. Meyer, who was in the chair, to understand them as well as he did. "For instance," he said, "Mr.

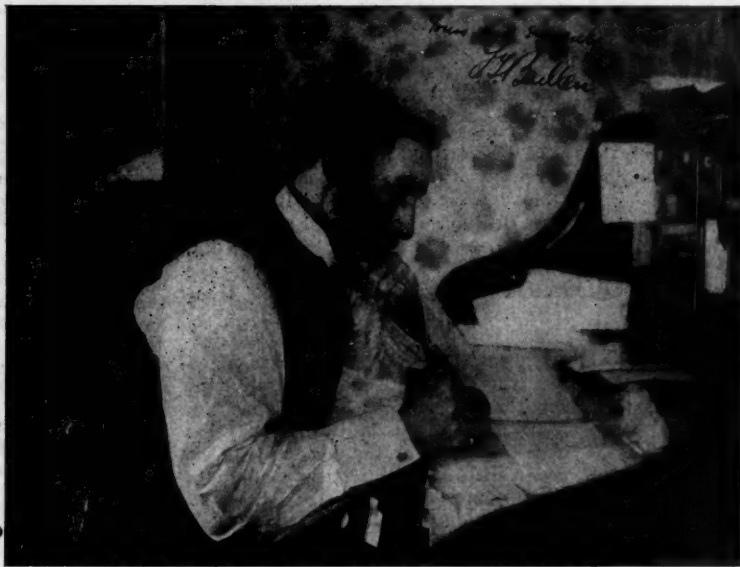
Meyer has never had to go out on Saturday night and make a bit for Sunday's dinner; indeed, I doubt if he knows what it means." Mr. Meyer did not know. He looked bewildered, while the audience roared; when some one whispered to him that "make a bit" implied a visit to the pawnshop, he too joined in the merriment.

Although Mr. Bullen practically began life as a street waif and a sea waif, he is not without notable family connections. His great-uncle, his grandfather's brother, was Sir Charles Bullen, G. C. B., who commanded the *Britannia* at the battle of Trafalgar, and died admiral superintendent of Pembroke Dockyard. Frank Thomas Bullen was born on April 5, 1857, in Paddington, London, his father

had difficulty in getting a ship, and roamed the streets of London, Liverpool or other seaports with a sick heart and an empty stomach. "Never," he says, "shall I forget snatching a handful of wheelks out of a big tub in Billingsgate shell-fish market and scuttling away to a dark corner with them, only to find that they were unboiled and consequently uneatable, although I hadn't broken my fast for nearly two days—only because I wouldn't beg, though." When he joined the *Cachalot*, South Sea whaler, he felt broken-hearted at first, for all sailors used to loathe the very thought of a "spouter," but he now declares that that long, long voyage round the world was worth a university education to him, almost. Its details will be found in *The*

*Cruise of the Cachalot*, which has rapidly gone through several editions.

Soon after his return to the legitimate business of seafaring he "passed" for second mate, and at the age of twenty-two he married, his wife having only just turned eighteen. The Bullens appear to believe in early marriages, for our author's father married at eighteen and his (Mr. Frank Bullen's) daughter at seventeen. Mr. Bullen senior, who is still living, is a great-grandfather and may possibly live to be a great-great-grandfather. Married on



Mr. Bullen in His Study, from photograph by Ernest H. Mills, Hampstead, England

—like the fathers of D. L. Moody and Joseph Parker—being a stonemason. His mother he never knew, for in his infancy his parents quarreled and separated, leaving their only child to the mercy of the father's sister, a poor dress-maker, who never married. As readers of *With Christ at Sea* know, Miss Bullen fully did her duty by her nephew, inculcating religious principles and a knowledge of the Bible that bore fruit in after life. In his ninth year came a calamity that, as he says, swept him like a drifting ship out of the peaceful haven of his aunt's home. "Education, love and sympathy all disappeared; in their place came hunger, blows, severe exhausting labor from six in the morning till eleven at night, and an atmosphere of vile language." Sometimes he escaped for a short time to a situation as errand boy, but again and again he was dragged back to the mangle, the wringing-machine and the washtub. At last, in his twelfth year, he escaped to sea as cabin boy in an old tub of a barque bound for Demerara, his father's brother being skipper.

The story of Frank Bullen's numerous voyages must be sought in *The Log of a Sea Waif* and other books. Often he

Monday, Frank Bullen sailed the next Wednesday before the mast (not being able to secure a mate's berth) to Calcutta at a wage of £3 a month. He shortly afterwards passed as chief mate. At the age of twenty-six he had the offer of a junior clerkship in the Meteorological Office at a salary of £2 per week. "Great heavens!" he exclaims, "I thought I was a Rothschild. I took it gratefully and said good-by to the sea." It was not until he had occupied this position nearly sixteen years that he drifted into journalism and literature. Mr. J. St. Loe Strachey (then editor of *Cornhill Magazine*, now of the *Spectator*) and Mr. W. T. Stead were among the first to detect Mr. Bullen's literary genius, while to Dr. Robertson Nicoll belongs the credit of having "discovered" him to the religious public.

Personally Mr. Bullen is one of the most delightful of men—frank, genial, sincere in every fiber and entirely unspoiled by success. The portraits given herewith, while a true likeness of his features, do not reproduce the expression which is the charm of his face and has much to do with his personal magnetism. In his soft brown eyes there is a dreamy, pensive look, which suggests that the

tragedy of his life has left a mark upon him that only heaven can entirely obliterate. Physically he has never been robust, and in view of this his survival of the buffeting and privations of his earlier life is little short of a miracle. He is troubled by a chronic cough which, as he puts it, pulls him all to pieces in the forenoons and renders work impossible. Beyond a little cycling he does little in the way of physical exercise. He likes to sit at his study window and watch the birds at their antics and feed them. Mr. Bullen has no set time for working. He writes best under compulsion. In view of his early disadvantages and the excellence of his present style, his facility in expression is simply marvelous. He never rewrites or revises. He showed me the first and only manuscript of *With Christ at Sea*; it was all written out in a beautifully clear hand, and I turned over page after page without seeing a single correction or erasure.

To spend an evening, as I recently did, with Mr. Bullen at his home in south suburban London is a delightful experience that one looks back upon with peculiar pleasure. In the society of the wife who so bravely shared with him the long years of severe trial and his children Mr. Bullen becomes as jubilant as a schoolboy. If ever man did, surely he deserves the sunshine he is now enjoying.

Boston people may be interested to know that in Mr. Bullen's drawing-room I noticed water colors of the Cachalot and other craft done by Mr. W. E. Norton of that city. I am not sure that Mr. Bullen will forgive me for mentioning that the most enjoyable feature of the evening in his home mentioned above was his singing of hymns, with pianoforte accompaniment by Mrs. Bullen and concertino ditto by himself. In his open air preaching he always begins by singing a hymn, usually one of Sankey's. He prefers something bearing upon the conversion of souls, as this gives him the key of the message he yearns to deliver. He never prepares in the usual sense for his public utterances and rarely knows what he is going to say.

My last word is, Be kind to Frank Bullen, give him a warm welcome; a kinder soul and a more genuine man never landed on your shores. And don't overwork him.

### Mr. Bullen in this Country

BY G. P. M.

Mr. and Mrs. Bullen, with three of their children, arrived in Boston on the 9th. One of the first buildings he inspected and offices he visited was the Congregational House and the office of *The Congregationalist*. Between interviews with representatives of the press and enterprising publishers he did little on the 10th in the way of sight-seeing, a trip to Cambridge to see Longfellow's home and Harvard University being about the only outing of the sort which he enjoyed.

Sunday afternoon he spoke to a small, inadequately advertised, hastily arranged meeting in Lorimer Hall, Tremont Temple, held under the auspices of a Christian Prohibition Union. He recited—instead

of reading nominally—1 John, with an unction and dramatic power which gripped his hearers. He sang, in a baritone voice, "Jesus, Saviour, pilot me." He talked, to edification, on the futility of knowledge as a moral and spiritual dynamic and the necessity of discipleship of Jesus and trust in him as the dynamic for individual and social regeneration.

It is plain to see that he confines his preaching to what he knows by personal experience; that he has not much use for theologians, or clergymen who are not soul winners; that his conception of God and redemption is set forth best in the parable of the Prodigal Son. He unhesitatingly lays bare his own personal and family life, but does it without cant or mock hesitancy, and only with the hope of aiding others.

It comes out naturally as his brotherly way of keeping his message on a level with the needs of his hearers. It has not the slightest trace of "the reformed sinner, present saint" appeal which he especially abominates, and which he graphically ridiculed in this talk. He said nothing about his life at sea or about his labors as a London mission worker. He quoted Scripture aptly, told stories illustrative of his theme in an effective way and gave his testimony simply and frankly as to the worth of Jesus as a Saviour and the surety of God as a Providence.

Monday Mr. Bullen left Boston for New Bedford, where he will spend some time. Later he goes on to New York, Philadelphia, Niagara Falls and the Buffalo Exposition, and sails for home from Boston Sept. 11.

He has come for a rest, has fewer definite plans than most English men of letters who visit us, cares relatively little about sight-seeing, meeting "lions" or being made a lion of. He already has been impressed by the lavishness in expenditure and the restless energy of Americans and the sense of power—active and in reserve—which they display. After a month's study of us he has promised to give *The Congregationalist* his revised impressions.

### Current Thought

#### THE COMING TEST OF BRITISH POLITICS

Mr. Gladstone, even when the Tories raved at him as an apostate, always kept his Conservative traditions and instincts. It is certain that in lightening taxation, in cheapening food, in promoting education, his humanity was largely prompted by a desire to safeguard old institutions which he regarded as beneficial to his country. The creatures of political might who have swarmed abroad since the setting of that sun are bent on undoing his work. They are lowering wages, raising the price of food and shutting up schools. When they have quite got rid of the safeguards, how much will they keep of the institutions?—*Christian World* (London).

#### CLERICAL INTERMEDDLING

The *British Weekly*, commenting discriminatingly on the outcome of the two conferences recently held in London, at which a few of the Nonconformist clergy attempted to speak for the Nonconformist clergy of London on the vexed issue of the South African war and the future status of the former Dutch republics, says: "The meetings, however, especially the second, were not really representative of London Nonconformity, nor, judging from such reports as we have seen,

did the discussion show any particular political capacity on the part of the speakers. Their congregations, we have no doubt, will not desire to see such experiments repeated. Ministers are within the line of their duty when they teach the moral and spiritual principles that ought to guide the voters and the government. If they are successful in teaching this, their work is at an end, for with the facts to which the principles are to be applied their people are, to say the least, quite as familiar as themselves."

#### TAMMANY HALL AND THE ROMAN CATHOLIC CHURCH

The more operative the Catholic Church has been in any country the worse the condition it leaves it in. As an application to our own city of the principle just stated I want to say, more in detail, that Tammany Hall is the secular side of the Catholic Church. In our fight against Tammany in 1892-4 there was only one pronounced Catholic clergyman that dared to come to the front and stand unequivocally for a clean, un-Tammanized municipality. There is no use in blinking these matters. Facts are facts. Roman Catholicism as at present administered is an incubus upon the body, mind and conscience of every nation and every institution that comes in any measure under its influence and despotism.—*Rev. C. H. Parkhurst, D. D., in Christian Work.*

#### THE ONE INFALLIBLE AUTHORITY

The *Christian Science Sentinel*, Aug. 8, contains a letter from a woman in Concord, N. H., which is illuminating as to the degree of adoration and blind obeisance that Mrs. Eddy exacts and receives. The letter is written to explain away a seeming indorsement of Prof. T. F. Seward's book, *Bible Sunshine*, by Mrs. Eddy; and the writer proceeds to say to her fellow Christian Scientists "that any attempt to elucidate the text-book of Christian Science must be unfavorably received. . . . The loyal Christian Scientist knows that neither he nor his patient should read or study the books of any other author than those of our beloved Leader. . . . We are learning what Jesus meant when he said to his disciple, 'Follow me.' . . . We must enter the sheepfold by the door and not seek to climb up some other way" (italics the writer's). The *Sentinel* in no way rebukes this comparison between Mrs. Eddy and Jesus.

#### THE PLACE OF THE DISSENTER IN ENGLISH LIFE

Mr. E. L. Godkin, writing from England to the *New York Evening Post* on the changes he notes between the English life of forty years ago and the life of today, mentions, among other things, this: "A dissenting minister used to be an object of abhorrence and contempt; now he is quoted in Parliament by politicians. . . . The reviled Dissenter of sixty years ago has become a political personage of importance; he is quoted by the ritualists as well as by the politicians. The scorn of the High Church parson for the 'dissenting preacher' has been well-nigh dried up by the appearance of a dissenting college in Oxford, presided over by a scholar, Professor Fairbairn, who wields what we should call a nasty quill, and before whom the proudest Oxford don now holds his peace."

The year 1890, according to official statistics just issued for England and Wales, shows a smaller amount of crime than any year since 1837. Yet, strangely enough, the prosecutions for drunkenness were the greatest number since 1837 and the amount of distilled liquor drunk the largest, 1,054 gallons per person, since 1891. About nine-tenths of the crimes recorded were committed against property.



## The Religious Side of the Pan-American Exposition

By Howard A. Bridgman

When one seeks material for an article on this subject, he soon finds himself forced to define religion broadly. Its technical and conventional aspects are not conspicuously in evidence at the great show now in progress at Buffalo. International expositions are not designed primarily either to exhibit or promote the specific interests of that commodity known as religion. The by-products of Christianity, to be sure, abound at Buffalo as they did at Chicago in 1893, at Nashville in 1897, at Paris in 1900, and at every large exhibition since the Crystal Palace in London focused attention on what the civilized world has achieved in arts and industries. Indeed, the Pan-American, perhaps to a greater degree than any preceding fair, registers the reflex influence of the Christian religion upon the world's work and the world's workers.

Take, for example, the display at Buffalo of the infant incubators. When the Columbian Exposition was held these devices for the preservation of the lives of weakly or prematurely born infants were hardly known to medical science. The German company now occupying a large building on the Midway in Buffalo had hardly been formed, but in the eight years intervening, by means of its marvelous appliances, together with the skill of physicians and the care of nurses, it has saved no less than eighty-five percent. of the infants committed to it,

Its structure should not be on the Midway. It is at the farthest remove from its freak neighbors, and the hundreds who gaze at the wee midgets of humanity, daily gaining weight and strength as they repose in their strange but beneficent modern cradles, come out of the building with a new sense of the worth of human life and the wonder of the latest inventions for continuing it. If these do not secure for every infant its divine right to be well born, they at least mightily increase its chances of survival and of success in the struggle for a foothold in this planet. We are likely to see in this country a domestication of what has been operated to such good advantage abroad.

Not less impressive are other exhibitions at Buffalo that tell of this age's deepening spirit of compassion. The daily drill of a detachment of United States life-saving service men, while it lacks the elements of real danger, reproduces before a multitude of people the exact methods and measures constantly in use at the stations up and down our coasts, where vigilant men scan the horizon day and night to detect any sign of need, and, when seen, to speed through the breakers to its relief.

So, also, does the model hospital camp feed one's sense of gratitude. In close proximity to great death-dealing guns and evidences of the pomp and the paraphernalia of war, this camp, with its compact cases of medicine and of surgical appliances, its neat rows of cots and its air of being equal to any emergency, fosters the conviction that the great pur-

pose after all of modern nations is not to destroy life, but to save it.

These are only two or three of the conspicuous by-products of religion which the fair reveals. But you can hardly enter any of the ten or twelve main buildings without being reminded, not alone of what inventive skill and ceaseless industry have accomplished in the way of cheapening the cost of production, multiplying creature comforts and diffusing the material blessings of modern civilization, but there can be seen also, if the visitor will only look for them, tokens of the upward progress of the race in all that makes for the illumination of the mind and the enlargement and refinement of the heart. The display in the Government Building of the work of Indian students at Hampton and Carlisle, and the reproduction on the Midway of a typical Philippine village suggest and prophesy the mutual benefits arising from incorporating into the body politic other strains than the Anglo-Saxon. Could there be a better epitome of the humanitarian spirit of the new century than this inscription on the Ethnology Building, "The weakest among us has his gift"?

So beneath the clatter of machinery and the superabounding commercial and advertising features of the Pan-American the discerning eye detects the presence of forces that belong to and operate in behalf of the kingdom of God. These, if they do not spell religion in its strictest sense, mean that religion is still the background of the world's thought and the goal of the world best endeavor.

The mention of inscriptions leads me to call attention to the worth and significance of the mottoes which in bold letters look down from frieze and paneling. Richard Watson Gilder, the editor of the *Century*, the maker of strong, sweet verse, has never done a better or more useful piece of literary work than in this series of inscriptions. How better, for instance, could the purpose of the exposition be stated than in these words on the panels of the noble *propylæa*:

Here by the great waters of the North are brought together the peoples of the two Americas in exposition of their resources, industries, products, inventions, arts and ideas.

That the century now begun may unite in the bonds of peace, knowledge, good will, friendship and noble emulation all the dwellers on the continents and islands of the new world.

On one of the great pylons of the bridge is this wholesome sentiment:

To love one's country above all others is not to despise all others.

The faith of the poet and the prophet shines out in this inscription:

To the statesmen, philosophers, teachers and preachers, and to all those who in the new world have upheld the ideals of liberty and justice and have been faithful to the things that are eternal.

Thus in these and many other inscriptions the gospel of the noble life is preached to the throngs that move about the grounds, and many a soul who reads or who witnesses the exceeding beauty

of the illuminations each evening must be stirred to at least a moment of serious thought and upward aspiration.

Other traces of religion and other stimulants of the religious life may be found within the gates of the Pan-American, but I pass on to speak of the opportunities which the presence of so many strangers in Buffalo affords to the city churches and other Christian agencies. When the possibilities of special meetings began to be mooted several months before the Exposition opened, the ministers came together and discussed the situation. The special efforts in connection with the World's Fair were had in mind as a kind of model, but on reflection it was seen that the success of the Chicago campaign was due largely to the inspiring direction of D. L. Moody. Today, however, there is no evangelist in this country whose name will serve as a rallying cry, and the Buffalo ministers therefore decided against any protracted series of evangelistic meetings and resolved instead to make, as far as possible, their own churches the centers of Christian hospitality and activity.

The thousands of strangers have, therefore, been the objects of a special welcome, and they have swelled to a notable degree the size of the summer congregations. In a number of cases the pulpit supplies and the musical programs have been arranged with a view to the pleasure and profit of the visitors.

Meanwhile, Mrs. Houghton of the New York *Evangelist* initiated her scheme for the Tent Evangelist, which, pitched within a block of the exposition grounds, has offered good speakers and attracted nightly a congregation varying in number from 100 to 700. The tent is being conducted to some extent after the pattern of the Parliament of Religions. Dr. Abbott is as welcome as Dr. Talmage. Dr. Rainsford and Dr. R. A. Torrey draw their respective admirers.

A word as to Sunday opening. The general sentiment seems to be that the action of the directors in opening the gates after 1 P. M. and in closing the Midway and the purely amusement features is, on the whole, the wisest and best course. Most of the exhibitors prefer to keep their displays covered. The United States Government enjoins such outward respect for the Sabbath by covering its exhibits, which, by the way, are the most interesting to be found in any building. The attendance is not yet as large as on the other days, but the Sunday visitors are orderly, and they enjoy the lovely grounds, the art gallery and the exposition as a whole on its outward side. No great exposition in this country can ever prosper which makes no distinction between week days and Sundays. On the other hand, I believe there are certain wise uses even on the Lord's Day of a great, beautiful exposition like the Pan-American, and uses, too, which He would approve who laid down the one final law touching Sunday observance when he said, "the Sabbath was made for man."

## The Children's Opinions of Sunday Schools

By Mrs. Anna D. Pollard, Superintendent of Schools, Plantsville, Ct.

"What is the greatest fault with the Sunday school?" was asked by a friend. Such a question was not to be lightly answered, and an honest effort has been made to find out facts, plain enough when our attention is called to them, but to which we ordinarily give little thought.

Believing, as I do, that children are often the best judges of matters which deeply concern them—and knowing that in their absolute sincerity they often give us facts which older people might think it polite to withhold—I submitted questions to 120 public school children from eleven to fourteen years of age, taken from the upper grades of our grammar schools and representing the following churches: Roman Catholic, 34; Congregational, 39; Baptist, 22; Methodist, 18; Episcopal, 7.

The questions and answers were as follows:

Do you go to Sunday school? One hundred and sixteen answered, "Yes"; four answered, "No."

Why? "I want to." "I think I need to." "My mother makes me." "To learn the teaching of the Bible." "Because I want to learn to be a good Christian." "Because my teacher said she would divide a bag of candy among us if we had our lessons."

Do you like to go? Eighty said, "Yes." From the remaining thirty-six I quote the following: "I like to go when I have good clothes." "Not in hot weather." "About half and half." "No; until about Christmas time." Are you as regular in attendance as at day school? Sixty-six, "Yes"; fifty, "No."

Do the pupils behave as well? Forty-six, "Yes"; seventy, "No." Why, or why not? "They don't feel as if they have to behave." "Because they are allowed to misbehave." "Why, there isn't any need of it." "The lessons are not so interesting." "The scholars do not have so much respect for the teachers." (I think in this case the child did not have in mind the real meaning of the word respect, but meant something nearer fear.) "We boys like to do something to make Miss — kind of mad, for when her eyes snap she is lots prettier." Does any one doubt what church is represented in the following reasons, given by two of the children who answered this question in the affirmative? "They behave better in Sunday school because they feel they are in the house of God." "They feel that God is nearer to them in Sunday school than in day school."

Are you as much interested in your study as in your day school lessons? Sixty-two, "No"; fifty-four, "Yes." "It is not of as much account." "We know we shall not be examined and no one will know the difference." "The teacher does not make the lesson as interesting as the day school teacher." "Yes; because I learn something new and helpful every lesson." "Yes; because we get a prize for the best lessons." "Because our teacher makes things so real."

Do you spend as much time in prepara-

tion as on a single day school lesson? Forty-four, "Yes"; seventy-two, "No." Why? "No one cares much whether we get the lessons or not." "They are so dull, I don't like to study them." "I put it off until the last minute, and then do not have time." "I never thought I needed to." "It wouldn't do any good if we did study, for the teacher talks all the time." "I never once thought any one expected me to." "Yes; because we have a good superintendent, and he cares." A large per cent. of the pupils who answered yes to this question come from a school where the Blakeslee Lessons have been recently introduced, with some incentives to home study. The following are some of these answers: "Yes, I spend more time now, but I never used to." "Yes, it takes me longer to get the lesson than any single day school lesson, but I like it better than I used to when I did not study."

What benefit have you received from the Sunday school? "I know more about religion." "I know more about the Bible." "I have been helped in many ways toward a better life." "I was converted once." "A talk from our superintendent led to my conversion." "It has made me a better boy." "It always makes me think." "It has helped me not to find fault."

What do you think is the greatest fault with the Sunday school? "Poor order." "Inattention." "The poor teaching." "Irregular attendance." "No young men in it."

What can you suggest that would make it better? "Better teachers." Forty different pupils from various schools answered thus: "Better order." "Better attendance." "In some cases, new teachers." "More money." "A new library." "Our minister in it." "Some one to care more about what we do." "Teachers who would take more interest in us."

These answers were given without time for consultation and with very little time for thought. They represent the unstudied thought of the children and will bear thoughtful consideration. While it is not wise to draw conclusions from too few data, these children are, perhaps, a fair representation of our Sunday schools. Now, how much of what they say is true?

One thing in which I have been particularly interested is the grading (or rather lack of grading) in every school with which I am familiar. I have found it to be true in more than one "graded" Sunday school that children of widely varying mental ability were in the same classes. In one school, widely known as leading in this work, I found in one class children from the fourth, fifth and eighth grades of the public schools. In another "graded" school there were in one class representatives of all grades from the first to the sixth; in another, from the third to the ninth. Think of asking a teacher to do successful work with pupils of such varying degrees of mental training!

As far as I can learn, in all these schools, the cause of the difficulty is the same: the promotions from the primary room

are made solely on the basis of age. In our own school we have adopted the plan of promoting, when the pupils shall have reached the third grade of the public schools; that is, about as soon as they can read understandingly.

Some one may say that the lessons are so different that close grading is not a necessity. Possibly; but no one who has made teaching a profession would like to undertake to instruct a class made up of pupils preparing for the high school and those of the first primary grade. That is about what we are asking in some of our best Sunday schools of teachers who have not the advantage of professional training.

That brings me to the one other serious fault in our management of the Sunday school work—the poor teaching. Who is to blame? Surely not the great body of faithful, painstaking, loyal men and women who are doing their best to serve the Master in this way. What superintendent has not had to wrestle with the problem, not of getting the best teacher for a class, or even a good one, but of getting any teacher at all!

Look over the criticisms of the children and see how few would be left if the one problem of better teachers were solved. Think over the various complications in your own school; and most of them would vanish with a better teaching force.

One practical way of improvement would be the establishment of a teachers' training class—not a normal class, in the ordinary sense, but a place for actual training in the work of teaching, similar to the practice work done in our normal schools, perhaps, certainly a work similar to that done in a city training school for teachers.

The plan of procedure adopted in the only class of this kind I know is simple enough for any one to use. It was announced that such a class would be formed, and fifteen young ladies presented themselves for training. The lesson is taken up one week in advance of the rest of the school. Teacher and class have the facts so fully in mind that there is no confinement to the book. The lesson is conducted with special reference to teaching it; plans for presentation are brought in, to be read, written on the board, or used in the class as a basis for the lesson, and discussions are held as to the differences of plan needed with children of various ages. Members of the class are sent out to classes in the school to observe; perhaps with this thought: What is the teacher's plan? Did she accomplish what she purposed? If so, how? If not, why not? In these cases the permission of the teacher to be visited is always first obtained. After the lesson is over the training teacher consults with the one visited, finding out if she has rightly interpreted the work. The following week she reports to the class, and a chance is given for questions or discussion in methods.

Sometimes a class of children without a teacher is taken from the regular school and taught in the presence of the class.



Each Sunday three of the class are in readiness to substitute in the school, relating their experiences the following Sunday for the benefit of the class. Written answers to various practical questions are brought in each week, read and discussed. A few of those taken by this class have been: What should be the relation of the teacher to the class? How should she prepare the lesson? How is the attention of the class secured? The relation of the teacher to the superintendent? The art of questioning: what should and what should not be the character of the questions?

Such a class as this is not a difficult one to conduct, and will soon become a source of great help to any school, giving constantly a sufficient number of teachers with some practical experience in the work.

The time has come when a professional training is demanded of the teachers in all good public schools, not a knowledge of the facts simply, but practical experience in methods of presentation. The Sunday school must take a step forward and make some plan for such training if it is to keep the dignified place it should hold. The boys and girls will inevitably make comparisons between the day school and the Sunday school, and if the latter suffers in their estimation their logical conclusion may be that the subject which engages our thought in Sunday school is of much less importance. The dangers of such a conclusion are obvious.

### Pool Tables and the Y. M. C. A.

BY REV. LEWIS W. HICKS

About five years ago the directors of the Hartford Y. M. C. A. placed four pool tables in the basement of the new association building for the benefit of men who worked in the shops—a class that had not availed itself, to any considerable extent, of the advantages offered by the association. It was agreed that this body of working men should have liberty to smoke and wear their hats while playing in the room assigned them, and it was hoped and expected that the experiment would result in securing for them such intellectual and moral benefits as the institution offers. At first the experiment promised well. One hundred or more young men, mostly between the ages of twenty-five and twenty-eight, joined the Working Man's Club and made use of the tables, nearly all of whom had been in the habit of playing where liquor was sold. But the club was not brought into vital connection with the association. Probably for this reason its membership decreased, until after about two years it was dissolved and the tables were withdrawn from service.

The experiment, however, had satisfied the board of directors that fifteen pool ball is a clean game in itself and might be used as an attraction for a younger class of men, holding them in a clean atmosphere where uplifting influences might be brought to bear upon them. Moreover, there are several temperance billiard and pool rooms in the city, one of them being the very largest in which such games are played, where boys and young men are accustomed to meet in great numbers, where smoking is allowed and

demoralizing language permitted. Last February the four pool tables were placed in one of the most commodious first floor rooms of the fine association building and given over to the use of all members of the association over sixteen. No smoking was permitted in the room, no unwholesome conversation or ungentelemanly conduct allowed, hats were to be removed, the hours for playing were to be from 3 until 10 P. M., and each player was to pay one cent per game, thus leaving no temptation for gambling.

Within five months about 400 young men have availed themselves of the privileges of the pool room, averaging from 250 to 300 games per day during the colder months. Nine-tenths of them are said to have learned to play the game elsewhere, and are believed to have thus been brought under better influences. Of course it may be said that the other tenth might not have learned to play at all but for the opportunity furnished by the association. However this may be, the board of directors, the secretary and by far the larger number of the active friends of the Hartford Association are convinced that no mistake has been made, and that the pool tables should remain. The young men frequenting the room have been orderly, a social atmosphere has been created in a pleasant way, numbers have been led to unite with the association and, so far as known, no harm has come to any one by the experiment. The first letter about the matter to reach the secretary after the room was opened was from the mother of two boys, in which she expressed her joy that, whereas they had formerly come home at a very late hour and saturated with tobacco smoke from the temperance pool room, they now returned at a seasonable hour with no smell of the weed in their garments.

The only public expressions of disfavor that have come to our notice appeared in two letters in one of our daily papers, showing misapprehension with reference to the nature of pool, and in a query published in a religious paper. The latter was so severe in its condemnation that it seemed best to the secretary of our association to ask the opinion of the Hartford clergy as to the wisdom of retaining the tables. Seventeen replies were received, only two of which were positive in their denunciation. Two ministers expressed regret that the experiment had been tried, three were somewhat noncommittal, feeling that they were not sufficiently well-informed, and ten gave their unqualified approval. One wrote: "A billiard table may be maintained in the Y. M. C. A. without imperiling its reputation or weakening its influence, but may, on the contrary, attract young men away from places of questionable repute and bring them into fellowship with those who are striving to lead clean and upright lives." Another says: "We must not confuse the game of pool with a pool room where gambling is carried on, usually by betting." Still another writes: "Such things work both ways: they bring boys to know the game, and they therefore may play in the joints; they give those who have played in the joints a chance to play elsewhere, and so are good. I can

see only small harm in the tables and much more good. I hope they will remain." It should be added that three of those who regret the step that has been taken declare their determination to stand by the association. Indeed, not one has withdrawn his support.

It may therefore be expected that the tables will remain. "Cleaned up," as a Hartford director has expressed it, "as the gymnasiums and bowling alleys of years ago have been by making a wise use of them," and under proper supervision, pool may be freed from its malodorous associations and made of service. As the game has also been adopted by the association in St. Paul, Minn., in two or three other places in Connecticut, and is spoken of as a possibility elsewhere, the day is probably not far distant when it will be one of the regular association means for attracting young men.

### The Awakened Giant

"I see Chaldean shepherds count the stars,  
And Cheops rear his royal pyramid;  
The Roman drive his clanging battle cars  
To wreck the wonders that the Grecian did.

"I watch them grow to glory and decline,  
They drink the common cup of pygmy men.  
But, ah! Another destiny is mine!"  
(So laughed the giant-giant even then!)

The mountain, wall and sea his battlement,  
Impregnable to any alien race;  
His people frugal, pious and content,  
Yet adamant before the foreign face.

Serene within his armor of Conceit,  
And stupefied by Flattery and Power,  
Three thousand years he lay in slumber sweet,  
While crafty enemies abode their hour. . . .

The Bear, soft creeping thro' the unguarded wall,  
Has clutched a province with his greedy paw,  
The Eagle hovers o'er the palace hall,  
And cities vanish in the Lion's maw.

He slumbers? No! he wakes in wild surmise  
Of peril imminent from hidden foe.  
Suspicion glitters in his narrow eyes,  
And Hatred lightens with a baleful glow.

No struggle tender Innocence can make,  
Nor threat nor prayer may warp his murderous will;  
For only blood his maniac thirst will slake,  
His awful slogan is forever, "Kill!"

Will withes subdue the Samson of the East,  
Diplomacy avail to hold him thrall?  
Beware, O Revelers at the Nations' Feast,  
Lest he pull down the Temple on ye all!

—Ernest Neal Lyon, in *Harper's Weekly*.

### A Memorial to John Brown

The John Brown Association has been formed in Torrington, Ct., for the purpose of restoring and preserving the birthplace of John Brown, still standing in the parish of the Old First Church, of which John Brown's father and mother were members. Through the generosity of one man the association has already obtained possession of the old homestead, but much remains to be done, for the vandals have been hard at work. Three thousand dollars will be needed to restore the house and build accommodations for a caretaker, and surely this would be the best monument that could be reared to the memory of one who "lost, but losing, won." The president of the organization is ex-Governor L. A. Cooke, and associated with him are Lieut.-Gov. J. P. Dewell and such prominent Congregational laymen as E. J. Steele of Torrington, W. L. Camp of Winsted, D. C. Kilbourn of Litchfield, with Rev. T. C. Richards, pastor of the First Church, as secretary.

## The Palmer Name

By Mabel Nelson Thurston

### CHAPTER VII.

When Naomi opened her eyes, the bleak November dawn was struggling through the wintry shadows. For a moment she lay still, disentangling her confused recollections; then she started up eagerly; she must lose no moment of her day. There was breakfast to get and the house to sweep—a score of joyful tasks waiting. She was not going to church—there would be too many questions to be answered and invitations refused; for these too brief hours she wanted only her own.

She went down to the kitchen and kindled the fire and pumped some water; then she began to make calculations for her meals. Supper she would take with Hetty, but breakfast and dinner—her Thanksgiving dinner—should be at home. She had plenty of material for a feast. Will had written that he had stored her vegetables in her cellar, as usual (he had known how that would please her), and with the turkey and mince pie that Rose had put up for her, and all the vegetables that she wanted, her dinner would claim undisputed relationship to the old days. But breakfast?

"There's flour," she said. "I'd make a shortcake if I had any lard. I declare, I wonder if there isn't!"

She pulled open the button of the cellar door with eager fingers. The old familiar scent of garnered fruits and vegetables rushed into her face with trooping memories. The joy of it all stormed her spirit. She stood for a moment, looking with shining eyes down the narrow stairs climbing up out of a pool of shadow.

"O, my soul!" she said, softly.

But she had no time for dreaming. She went down and began a methodical search. There was no lard, but she found a ham that she had forgotten.

"I'll cut a little piece to fry, and make me a johnnycake on a shingle, and then I'll be all right," she said, laying it aside. "I'll tell Hetty, and she can use the rest of the ham this winter. Sakes alive, what a pile of squashes! And jest look at them Baldwins—I knew 'twas going to be a fine apple year, but I didn't anticipate so many as this. They're sound as a nut—every one. I'll get Will to send me a barrel in town—I guess 'twon't be difficult to dispose of them there. Mebbe if I had them sent direct to Rose 'twould be easier. Don't it seem jest providential that Rose and the apples should sort of come along together? Mebbe she'd know how to use some squashes, too. Seems if I never realized before how much Thanksgiving there was in the fruits of the earth. It seems like the Psalms, someway."

She lingered happily over bins and barrels, finally recalling herself with a start to her belated breakfast. After all she wasn't hungry—not for food for the body. But she feasted upon content, and rose as from a banquet.

The radiant morning slipped silently away. Outside the sky grew overcast and a keen wind ran across the fields; she knew nothing of it—she was living deep in sunny memories. When at last

she stopped, at a little after twelve, the house was shining in its cleanliness and ready for intimate companionship again. She put her vegetables on to cook, and then brought out her best tablecloth and the Canton ware that had been her grandmother's. But when the table was set, for the first time in all those wonderful hours, a shadow fell across her face.

"It don't seem right without a sprig of geranium," she said, looking restlessly across to the south windows, bare of their usual winter blossoming; but she did not notice the emptiness, for geranium was not the word that her thought had spoken.

With sudden resolve she went to the closet and brought out two more plates, and set them at the old places.

"There now," she said; "I ain't got anybody but myself to please, and I ain't going to have it seem as if father and Hetty was forgotten. I couldn't eat a mouthful if it was like that."

She added knives and forks and clean napkins, and even pushed in the red calico-covered chair from the sitting-room. Then peace crept into her heart, and she was ready for her Thanksgiving.

It was a strange Thanksgiving dinner. In place of the great platter with its golden brown victim were only three slices of cold turkey; there was no gravy, either, or cranberry sauce, and only a single piece of mince pie. But, though the little feast might lack much to the palate, it ministered to some finer sense and had a flavor unsurpassed. She was at home again, companioned by forgotten days, and her heart was full of gratitude.

"I feel to say I ain't ever enjoyed a Thanksgiving dinner more," she said, solemnly, as she rose from the table.

She lingered over the tasks that remained, dreading to disturb the peace of her day. If she could have Hetty alone! But Hetty over there, Will's wife, with Will's nervous little mother and slow, facetious father sitting with them, and all the questions and exclamations—her soul shrank from it.

"I'd most rather jest creep up in the dark and look at her," she thought, her fingers moving more and more slowly. "Mebbe I will—I ain't made up my mind yet."

She put her dishes away with elaborate care, going back two or three times to see that everything was in its proper place. Then she stood looking around her.

"I'll go over once more and be sure everything's left all right, and then I'll be starting," she said.

She went slowly through the house, beginning up stairs. As she glanced around her father's room she noticed a book on top of the bureau. She picked it up, and a sudden thrill of memory stirred her.

"It's the one father had the day he was taken," she said, in a low voice.

She carried it across to the window to catch the fading light upon it. It was a volume upon the care of live stock; she turned the pages, the old world-questions stirring in her heart. One hour his eyes

had been upon those very leaves—a few hours later looking upon—what? The old anguish surged back upon her.

"'Twasn't but once!" she cried, as if to some accusing presence. "He was honest all his life besides; he'd have made this right if he'd been given time. A man ain't to blame if he ain't given time to fix things!" She stopped, as she had been stopped before.

Thirty years—was not thirty years long enough for repentance? She could pay back the money, but she could not remove the stain of thirty years from a soul. She stared down with unseeing eyes at the page before her; gradually something about it forced itself upon her consciousness; she held it closer to the window and looked breathlessly.

The next moment she was hurrying across the fields to Hetty's.

It was almost dark, and the searching wind crept under the shawl she had flung over her head and shoulders, her face was blue with cold and her fingers numb, but she did not know it, the tumult of her thought so far surpassed the gathering storm without. When in the dusk she nearly ran into another hurrying figure, she was scarcely conscious of that either till the other called her name almost incredulously.

"Miss Naomi! You here—why what?"

But she had run to him and caught his arm with an eager cry.

"Will—O Will—I was jest coming over. Bring Hetty please—as quick as you can!"

Will, after one quick, wondering look, turned back instantly.

"Hurry in out of this cold," he called over his shoulder; his voice, caught by the wind, came to her like an echo from an infinite distance.

However, she did not heed the words. She ran stumbling home, lit her candles, and then walked back and forth in the sitting-room till they came. She could not keep still; she was like some drift, tossed back and forth upon the sea of her own emotion.

It was really but a few minutes before she heard steps, and Will and Hetty pushed open the door. Their faces were red, and Hetty was out of breath; she ran to Naomi and kissed her and began scolding all at once.

"Naomi Palmer, if this isn't like you! How long have you been here all alone by yourself? It's a nice way to treat your only sister, isn't it? Will hurried me over so I didn't know but you were dying or something. Of course he said it was no such thing, but think how you'd feel with such a shock. I don't know as I ever shall get my breath again."

She sat down, panting heavily. Naomi waited silently, a curious brightness in her eyes. In a moment Hetty looked up at her.

"Do for goodness sakes say what it's all about, now we're over here. Don't stand there like a sphinx!"

"I was waiting for you to get rested," Naomi answered.

"Well, and how can I get rested till I



know?" Hetty laughed. Even when she scolded it was no more than the chattering of a bird. "Goodness sakes, Naomi Palmer, if you aren't enough to try the patience of the saints!"

Naomi opened a book on the table and passed it to Hetty. She spoke quietly, but she was trembling from head to foot. "Read that," she said, "that that's written on the top of the page."

Hetty read it aloud. "Pay Jim Peavy one hundred dollars—that's more than the rascal deserves!" Her pretty brows drew together impatiently.

"Well, what of it? What in the world are you driving at?"

Naomi's voice was steady, but a great joy rang through it.

"It's the book father had the day he died, and he must have written that after Mr. Peavy came. Don't you see, Hetty? He was going to pay back what he thought was right."

Hetty's eyes widened. "O, that old thing!" she cried. "I thought we were done with that." Then she saw Naomi's face and ran across to her with sudden delight. "O, Naomi, do you mean that you won't have to work any more? O you won't, will you? You'll come back, and people will stop talking, and things will all be nice the way they were before. O, Naomi!"

But Naomi shook her head. "I guess you don't understand yet, Hetty," she explained, patiently. "It was father's last wish. If I'd never thought of doing it before, I'd have to now—don't you see that I would? And as 'tis—why it's as if he and I were doing it together, some way. You don't know how happy it makes me, to be doing it for father."

Hetty dropped her arms from Naomi's neck with a little pettish gesture that spoke as clearly as her words. "I'm sure I don't see what all the fuss is about if you're going back just the same. Besides," a sudden thought coming to her, "why, Naomi Palmer, you've paid that Jim Peavy a whole hundred dollars too much!"

Naomi looked at her quietly. "Father was honest," she said, and the three words sounded like a chant of triumph.

For a moment there was silence in the room; then Hetty shrugged her shoulders and her pretty laughter came dancing back.

"You do take things so queerly, Naomi Palmer!" she exclaimed.

But Will understood better, and his boyish face was full of concern. "See here, Miss Naomi," he urged, "you're coming back as soon as you've made up the hundred, aren't you? There ain't any reason in your staying longer—don't you see there ain't? I've got money put by, and the farm could pay it back in a year easy. Don't you feel as if you'd ought to come? It looks so to me—it does, honest."

Naomi turned to him affectionately. "You're real good, Will, but I'd rather not. I don't like to be beholden to anybody—seem's if I couldn't enjoy things till I'd cleared it all off myself. I've calculated it all out, and I'm most sure I can get back in May. I'll be here when the lilac blows, and after that, well—I guess you'll find you won't be able to drive me away again, not if you try ever so." She laughed at the picture, though

her eyes were full of tears. Will noticed wondering that her laugh sounded like Hetty's.

Going back on the train that night Naomi thought it all out. Six months—and then she would be home again—home, and living her life in its own way, with its blossoming of little homely duties under her own sky. She never would leave it again. Perhaps she would live to be a very old woman; she had a vision of herself, thin-haired and bent, sitting out on the porch in the soft summer afternoons, with the fragrance of the roses and honeysuckle blowing about her and the tender sky above. Across the years she smiled at this other self as to some dear, wise friend. What a store of golden memories that old figure would know. Six months prison only and then—life.

"I guess six months ain't much to pay for all that's waiting," she said to herself.

She never paid the six months. In January Rose was taken ill. She must have absolute rest and the most unwearying care, the doctor said—it was her only hope. So Naomi took her home. But the weeks ran into months, and it was only when the blossoms flooded the world that Rose, white and weak, crossed the danger line and crept, with slow steps, up the long path to health. Had she been well it never could have happened—her child-memories would not have availed against the excitements of city life. But to the girl who lay suffering and helpless through those weary weeks came wiser insight. Neither Naomi or Rose needed to put it into words. She was home, that was all.

Hetty stood laughing at them one day when they were weighing out some butter for the store. If the stream of little Hetty's life ran in shallows, at least there were no treacherous pools of jealousy. She thought that it was "so nice that Rose could come and keep poor Naomi company," and petted the girl by fits and starts, whenever she remembered it.

"I never saw such people in my life!" she cried. "You're every bit as bad as Naomi, Rose Jeffrey! You'd cheat yourselves out of house and home if Will and I didn't keep watch of you."

Rose looked across at Naomi and smiled. Her face was thin still, but the old sharpness had gone out of it and it was opening to beauty daily, with the flowers.

"I am only helping to keep up the Palmer name," she said.

(The End.)

### Items of Interest

American coal is fast driving German coal out of Switzerland and English coal out of Southern France.

Secretary of Agriculture Wilson, after a tour through the West and Interior, confirms reports of very serious injury to the corn crop.

The census of Canada shows an increase of only 9.7 per cent. in population since 1891, which is somewhat disappointing to the Canadians.

Mt. McKinley, 20,464 feet high, situated at the headwaters of the Sushitna and Kuskokim Rivers, in Alaska, is the highest mountain in North America.

United States consular reports tell of important discoveries of mineral wealth in Pal-

tine, chiefly phosphate beds of large area to the east and west of the Jordan.

Apparent inequities in Japan's present judicial system are slowly but surely leading her publicists to the conclusion that alterations in the system must be undertaken.

Turkey and France are at odds over concessions made formerly to French occupants of quays on Constantinople's water front, concessions that Turkey now is inclined to withdraw.

The State of New Jersey has just opened a reformatory at Rahway, modeled after those at Elmira, N. Y., and Concord, Mass., where youthful offenders, too old for the State Reform School at Jamesburg and too young to put in the State's Prison at Trenton will be cared for and reformed.

The United States Government has ordered vessels of the United States navy to proceed to the Isthmus of Panama, the Wisconsin to the Western side, the Machias to the Eastern. It may be necessary to use these vessels in protecting rights which by treaty we are bound to protect should the revolution in Colombia develop further.

New Zealand, which is the arena where all the newer experiments in statecraft are being wrought out, is also a pioneer in interdenominational religious journalism. The *New Zealand Outlook* is the organ of the Congregationalists, Presbyterians and Methodists, each denomination having an official section set apart for denominational news.

The British Parliament will adjourn without any modification of the coronation oath of the sovereign being devised. The report of the committee of the Peers appointed to draft a substitute did not go far enough to satisfy the Catholic Peers, who petitioned for a change, and it went too far to please evangelicals of the type of Lord Kinnaid. Consequently Lord Salisbury has virtually withdrawn the proposition.

Agents of the New York Society for the Prevention of Crime seem at last to have secured abundant legal as well as moral evidence of the connection between the Tammanyized police and the gamblers. The evidence seems conclusive that the police headquarters' telegraph and telephone system is used to give gamblers "tips" as to coming raids. Evidence points to high officials, and there is much trepidation in Tammany. Governor Odell is preparing to act.

British objection to some of the terms of the protocol has blocked signatures by the Powers at the last moment. It is reported from Peking that Chou-fu, who has acted as special commissioner to settle the claims of missionaries, has requested two foreigners to aid him in the task, and the Protestant selected—by whom is not stated—is Rev. Gilbert Reid, whose bald defense of looting in the *Forum* has not made it seem to the American public, however it may seem to those on the spot in China, that he is precisely the man to be chosen for the post. Mr. Reid's relations to missionary operations are so peculiar anyway that his selection seems all the more mysterious.

In conformity with the policy of rigor toward the Boers recently announced by Mr. Chamberlain, Lord Kitchener has issued a proclamation to the burghers now resisting the British forces and to all former officials of the republics that unless they surrender before Sept. 15 they will be permanently banished from South Africa if captured later. The proclamation also informs the Boers that the cost of all maintenance of the families of burghers in the field who have not surrendered by Sept. 15 shall be recoverable from such burghers' property, real or personal, in the two colonies. It is not thought in England that this proclamation will have much effect on those of the Boers who have determined to fight until the last.

## The Home and Its Outlook

### The Wind-Swept Wheat

Faint, faint and clear,  
Faint as the music that in dreams we hear  
Shaking the curtain-fold of sleep,  
That shuts away  
The world's hoarse voice, the sights and sounds  
of day,  
Her sorry joys, her phantoms false and fleet—  
So softly, softly stirs  
The wind's low murmur in the rippled wheat.

From west to east  
The warm breath blows, the slender heads  
droop low  
As if in prayer;  
Again, more lightly tossed in merry play,  
They bend and bow and sway  
With measured beat,  
But never rest—through shadow and through  
sun  
Goes on the tender rustle of the wheat.

Dreams more than sleep  
Fall on the listening heart and lull its care;  
Dead years send back  
Some treasured, unforgotten time.  
Ah, long ago,  
When sun and sky were sweet,  
In happy noon,  
We stood breast high, mid waves of ripened  
grain,  
And heard the wind make music in the wheat.

Not for today—  
Not for this hour alone—the melody  
So soft and ceaseless thrills the dreamer's ear:  
Of all that was and is, of all that yet shall be,  
It holds a part.  
Love, sorrow, longing, pain,  
The restlessness that yearns,  
The thirst that burns,  
The bliss that like a fountain overflows,  
The deep repose,  
Good that we might have known, but shall  
not know,  
The hope God took, the joy he made complete—  
Life's chords all answer from the wind-swept  
wheat!

—Mary Ainge de Vere.

**Economy that Starves** The old-fashioned advice to "increase your income by lessening your expense" is not so easily carried out in these exacting days. In the first place, the question of economy is also a question of efficiency. Then, too, many of the demands of the time are not elastic. We need not keep close on the heels of fashion, but we cannot refuse the usages of our own people so far as to become conspicuous for eccentricity or neglect. Some of the ways in which it would be possible to save money, if we cared for none of these things, are suggested by Julien Gordon in an article in the *Cosmopolitan* on The Provincial Wife. He draws a picture of the means by which a French lady of high social standing lived upon a very small income, and they prove to be a rigid application of a cheese-paring economy, which would seem like slavery to the average American woman. Every franc was accounted for to her husband. For her own toilet and that of her daughter, a schoolgirl, she was allowed \$200 a year. Most of her day was passed at home. She wore few boots and shoes, because she never "took walks." The street costume was never put on except for visiting. She never went out when it rained. "The wash bill was closely inspected. A

tablecloth had been known to last more than a fortnight, the family taking extreme care of it." No books, hardly any travel, but one or two letters a month, no callers except on her reception day—what American women would think life worth living on these terms?

#### Judging a Summer Acquaintance

Summer brings many meetings with strangers, and each of us has conscious or unconscious standards by which to judge a new acquaintance. With one person the test is clothes or personal appearance. Others judge their fellows by social graces, evidences of wealth, intellectual caliber, or kindliness of disposition. We all expect to be judged by one or more of these standards. But a certain young man would have been amazed if he could have heard the opinion of two ladies he had been attending on mountain walks. "He is very jolly, but, after all, I fear he isn't a real gentleman or he wouldn't have encouraged that child to ruin the trees by stripping off birch bark," said one. "No," said the other, "no man with fine sensibilities would do that. Neither would he pound up quantities of that beautiful quartz just to get one or two specimens to take home." Here is a pretty severe test to apply to the average summer acquaintance, for genuine nature lovers are few. But Cowper said he would not enter on his list of friends "the man who needlessly sets foot upon a worm"; and there are some of us who would hesitate also over the woman who recklessly pulls up wild flowers by the roots and litters a beautiful nook with paper and banana peelings.

### The Choice of a Girl's College \*

BY FRANCES V. EMERSON

First, do not choose a college at all unless your daughter has good brains, good health, good sense and an earnest purpose.

If she has these qualifications, take time for your decision. Here a girl is to spend four years of her life, perhaps the most formative of all. Here she is to get the preparation and the inspiration for her future work. Here are to be made the lifelong friendships; here are to cluster the affections and associations which belong to *alma mater*. Yet the decision is often made on the most superficial grounds. That a friend has been, is now or sometime will be a member of a given college is sufficient, in nine cases out of ten, to draw a girl to the same college. "My daughter likes rowing, and so she wants to go to such and such a college," a mother said not long ago. Friends and surroundings are both to be considered, but there are other reasons at least equally weighty.

Every college, while it partakes of the general character of all colleges, has its own characteristic features. Not every college fits every girl any more than every

shoe fits every foot. Study the girl. What does she need? Where will she find it?

While the requirements for admission are somewhat more rigorous in some colleges than in others, the academic course which an earnest girl could get in any one of our recognized colleges would probably be the equivalent of that in another. Yet each college has its specialties and is stronger in some departments than in others. If a girl wishes science, do not send her where the emphasis is on the classics; nor if she wants English should she go where the interest is chiefly scientific.

Perhaps the most important point to be settled is, shall it be a college exclusively for women, a co-educational institution, or an annex to a university founded for men?

In the woman's college she will find more of the college atmosphere, the college feeling. Here she will get the social element, the good fellowship, the fun and frolic, the cozy dropping into rooms, the athletic sports, the thousand and one formal and informal festivities which are one great charm of college life. Is your daughter a bit of a recluse, does she find it hard to mingle with other girls? The college life will tend to bring her out of herself.

Just here perhaps I may stop to say a word to the cautious mother who fears this same college atmosphere. It is too slangy, or too masculine, or there are too many social entertainments, "proms" and dramatics. I think, my dear madam, you need not fear, provided your daughter has the qualifications named in the beginning. Slang and its accompaniments are a phase, or, we might say, a stage. They will drop off as the earnest purpose strengthens. There is far less aping of men's colleges than when women's colleges first opened. As for the entertainments, her good sense is going to keep her within the limits of good scholarship and good health. Whatever she is going to be or do in the world, train children, manage servants, do charity work, teach, or even—preach, she will need to know human nature, to adapt herself to people. College life shows us human nature.

In the woman's college there is more of what has been called the "paternal," but which I should rather call the maternal element. A girl comes more in contact with the instructors, a consideration by no means to be despised. Here, too, there is usually more of the philanthropic and religious element. A more or less distinct effort is made to nourish, or at least encourage, that side of a girl's nature, and definite philanthropic work is often undertaken.

The university annex, on the other hand, offers the resources of larger endowments or richer equipments in the way of laboratories and libraries, and a greater variety of advanced courses. Although instruction is often given by young men, recent graduates, yet each of the universities offers courses by men of world-wide eminence—men who are recognized authorities in their departments, whose minds and methods of

\*A companion article to The Choice of a Girl's Boarding School, in *The Congregationalist* of Aug. 3.



thought are a revelation and an inspiration to their students.

The woman's college does most for the general rounding of character; the university offers the widest opportunity for advanced study. For the young girl not altogether formed, who needs a good general course with the college atmosphere, doubtless the life in a woman's college, which allows freedom and yet surrounds her with certain influences, is best. The mature woman, who has been a teacher and wishes to perfect herself in her speciality, will probably choose the university.

Is a man or woman to be preferred for president? That depends on the man and the woman. It is coming to be generally recognized that it is desirable to have the influence of both men and women in the faculty.

What of the situation of the college? City or country? The girl whose life has been spent in the city will get joy and inspiration from constant contact with fields and woods and hills. The one who has all her life been with nature may be broadened by going to the college at least near enough to the city to get something of its opportunities. She needs to come in contact with life in its most varied forms and richest results.

The financial question is one which cannot be ignored here any more than elsewhere. Colleges vary in expense, not so much, however, in board and tuition as in outside and incidental expenses. All our colleges offer splendid opportunities for the girl of limited means, and girls of limited means are to be found in all colleges. As the *July Century* shows, the girl of ample wealth and the girl who has to count her pennies may meet on terms of absolute equality and good fellowship. Still it is easier for the girl with the "ten-cent lawn" to go where other girls wear ten-cent lawns than where there are many Paris gowns. The society girl may gain much from the girls who are to be teachers, but the girl who is to be a teacher will generally prefer to be with those whose plans for the future are like her own.

In conclusion let me say that perhaps the ideal education for any one with plenty of time and money would be to take a general course at one of our woman's colleges in the country, and then go to one of the city universities for special work with the wider outlook and freer spirit to be found there.

### A Song of the Sea

Merrily, merrily dance the sails  
Over the summer sea;  
Down to the rocks and the yellow sand,  
Down to the sand go we!

Hey for a bucket, and hey for a spade,  
Hey for the silver sea!  
Bricks and mortar for money and men,  
Castles of sand for me!

Seaweed and shells for windows and doors,  
Doors out into the sea!  
Fish for sentinels, crabs for guards,  
Pebbles for lock and key!

We are the kings of the golden sand,  
Queens of the silver sea!  
Ours is a kingdom of spades and pails,  
None are so happy as we!

—Selected.

### A Grandmother on Education

BY SARAH F. ABBOTT

As I look back upon the struggles to obtain an education of sixty or seventy years ago, the obstacles to overcome and the sacrifices made, I wonder if there is the same delight and enthusiasm now in attaining the same results, or does "the prize so fiercely sought lose its charm by being caught" too easily?

My father gave each of his eleven children two years in an academy after the usual district school routine—not an easy thing to do with the meager salary of a country minister. Usually we boarded at home, conveyance being provided to and from an academy four or five miles distant. Then we were encouraged to continue our education by our own efforts, and for years we alternated teaching and being pupils again, or assistant pupils.

Our children in turn profited by our experience. Some of them, living in school towns, had greater advantages, but the higher education and greater culture demanded effort. They became bookkeepers and booksellers for their classes, and in many ways worked bravely. But for some dear "patron saints," who still delight in aiding those who try to aid themselves, their wardrobes would hardly have borne the scrutiny of school tests, but they were always willing to deny themselves luxuries for the sake of greater school privileges. Who could have dreamed in those days of the broader scope and far-reaching courses of study of today!

I used to long for more extensive reading. The occasional loan of Scott's or Cooper's works from an out-of-town library was sometimes "food eaten in secret." We were never tempted to burn the midnight oil, but the tallow dips were sad tell-tales of late hours. Now our boys and girls are expected to read these very books in connection with their school work, and they enjoy them, too. They often come from their studies with a choice bit too beautiful to enjoy alone. Sometimes they recite *Thanatopsis*, sometimes whole pages of Lowell's *Sir Launfal*, and when they ask, with an enthusiasm that leaves no room to doubt their appreciation, "Did you ever hear anything so beautiful as that description of spring?" I feel sure that tastes so formed will never deteriorate.

One sister, by dint of years of teaching, was attending Mary Lyon's school at Ipswich, and she used to set our brains on fire to attain such a height. And now, what hosts of girls, my own granddaughters among them, rejoice in girls' colleges!

It almost takes our breath away to see these hundreds of young ladies graduating every year, equipped for every conceivable position in literary and scientific life, in all the varied languages of the nations. The treasures of the world have been spread before them and their minds have been fitted to appropriate them. Shall they pass them on to their children? Are there still greater stores of knowledge in reserve for the next generation? Does the sense of responsibility keep pace with the acquisitions?

### Vaulting Ambition

Richard Whiteing, author of *No. 5 John Street*, who has made a study of life in the East End of London, was once talking with a grizzled old woman, when he chanced to refer to the Queen.

"O, 'ow I would like to be the Queen!" said the ancient beldame.

"Why?" asked Mr. Whiteing.

"It isn't because of her 'orses, because if I were Queen I would 'ave a donkey cart with red wheels; and it isn't because of her band of musicians on 'orseback, which goes ahead of the 'orse Guards, for I'd much rather 'ave a Hitallian with a 'and organ; but just think, if she wakes up at three o'clock in the morning and wants a bit to eat she can touch a bell and 'ave beef and balled cabbage right away."

### Closet and Altar

Unto the measure of the stature of the fullness of Christ.

I have but one passion, and that is Christ.—*Tholuck*.

Once realize what the true object is in life—that it is not pleasure, not knowledge, not even fame itself, "that last infirmity of noble minds," but that it is the development of character, the rising to a higher, nobler, purer standard, the building up of the perfect man—and then, so long as this is going on, and will, we trust, go on forevermore, death has for us no terror; it is not a shadow, but a light; not an end, but a beginning! —*Lewis Carroll*.

Jesus is not a subject of study, he is a revelation to the soul.—*Ian Maclaren*.

This is the wonder of divine grace that brings so small beginning to that height of perfection that we are not able to conceive of—that a little spark of true grace, which is not only indiscernible to others, but often to the Christian himself, should yet be the beginning of that condition wherein they shall shine brighter than the sun in the firmament.—*Robert Leighton*.

O Thou, whose human life for us  
Did happiness obtain;  
Thou who, expiring on the cross,  
God's image didst regain;

Once lost it was, but is restored  
By thy humanity;  
Under thy shadow, Son of Man,  
'Tis good a man to be.

—*Moravian Hymnal*.

How, then, shall man grow if not by correcting faults? By self-surrender to God. Not by thinking of wrong and how to flee it; but much rather of excellence and how to win it. Not so much by fear of sin, but rather by love of Christ. Not by caution against wrong doing, but rather by enthusiasm in right doing. Go out of yourself and think of others; go out of your own life and plunge into the service of your Lord.—*Frederick Temple*.

Lord God Almighty, I beseech Thee for the sake of Christ to grant me the help of Thy Holy Spirit, that I may be enabled to follow my Saviour's example and to do whatsoever He hath commanded. May I be patient, humble, kind and merciful; endeavoring to do good unto all men, and forgiving those who trespass against me, even as I hope to be forgiven. Grant me grace diligently to perform the duties of this day and to be true and just in all my dealings, doing unto others as I would they should do unto me. And help me, O Lord, to restrain my tongue and to subdue my evil tempers and to live in temperance, soberness and chastity. Save me from those sins which in time past have most easily beset me. Strengthen me, O Lord, for all that awaits me. Carry me through all my difficulties and troubles and help me day by day to grow in grace and in the knowledge of my Lord and Saviour. Amen.

## The Conversation Corner

THE vacation-going world seems to be divided into two parts, those who go into the country, and those who go to the seaside. I give you this week a sample of the first class, in picture and letter. How many boys and girls—yes, and Old Folks, too—watch with delight the farm work, even if not permitted to bear a hand at the rake or the pitchfork.

Modern implements do away nowadays almost altogether with the hoe, the rake and the scythe, but it was pleasant to see one man mowing around the edges in the old-fashioned way, stopping occasionally to whet his scythe. (But it made my back ache to think of the boy of olden time who had to turn the grindstone, when the scythe needed—alas, how often!—to be ground.) The horses seem to have lost their heads—or had the artist lost his? Perhaps the position of the team or of the sun was such that if he took more of the horses he would get less of the mower! What fine appetite all hands had when they came in to the farmhouse for supper—plenty of brown bread, milk, cold meat, strawberries, blueberries, apple pie, squash pie and custard pie!

A Berkshire boy, mentioned in the Corner of July 13 as bound for New Hampshire, writes about his camp life:

Dear Mr. Martin: I am having a fine time at Camp Asquam. There are 32 boys here, and I like them all. At 7 A. M. reveille blows and we all get up, put out our blankets and wash and brush. Breakfast is at 7.30. Then come our duties, some lasting nearly all the morning and some only a half hour. At 8.45 comes a talk, generally about taking care of the body, or some such matter of health. At 11 comes the "soak," and I can swim 100 yards already. Dinner is at 1; after dinner, naps for a short time. We play till 4, and then have a second soak; supper at 5.30 or 6. After supper we sing, tell stories, and sometimes take a short tramp. Taps blow at 8, when all must be in their cots.

There is an astronomer here from Boston who talks every night on the stars, and has a large telescope. We have our water sports this week; on Thursday night a boat carnival and water fête. July 31 our camp goes on the long trip, for two weeks. I am feeling much better than when I came.

Holderness, N. H.

ADDISON B.

How can he help feeling better, to sleep and eat regularly, breathe plenty of fresh air, tramp in the woods, and "soak" twice a day? I wish more of our boys could join such camps. I wonder how much it costs.

That same Corner of July 13 had a lady's questions about the spouting and thrashing of whales as seen on a foreign voyage. Mr. Tobey of the Boston Floating Hospital sends this answer from an old New Bedford whaler:

The dolphin story is correct. I have had them follow the ship all day, at times within a few feet of her side. We would sail through a shoal of flying-fish and start them up; then the dolphins would dart for them like a flash of lightning, for they are the swiftest fish that swim. The poor flying-fish would rise out of the water and sail just above the surface for a hundred yards, with the dolphins in chase, leaping each time ten or fifteen feet.

As for the whale, I don't think the captain of that steamer knew more about a whale

than the lady who asked him! In my forty years' experience I never saw a whale leap in the air and turn a somersault. The whale they saw must have been a fin back or hump-back whale, which, when they are feeding on small fish, sometimes rush partly out of water, or thrash with their flukes. I never knew of any large fish biting a whale's flukes. You will seldom or never see any thrashing when a whale turns flukes. Cow sperm whales seldom turn flukes when they go down, but settle down and go along without showing them. But a large, lone whale, as a general thing, after having had his spouting out, pitches downward and will show his large flukes out of the water every time he goes out of sight. Whales frequently play and gambol, especially cow-whales and their young. You will see them "breaching" or "toplifting," as whalers call it (thrashing with their flukes), but I never saw one turn a somersault clean out of the water.

I was once in chase of a pod [See Webster.—



Mr. M.] of four bull sperm whales, and when within fifty feet of them one breached out into the air, all except his flukes, and fell on his side, and you would have thought there was a submarine earthquake, for the white water went thirty feet into the air, and the sea was troubled for several hundred feet around. This whale saw my boat when he was out of water, and they made off at railroad speed to windward, as they generally do when galled [See Webster again.—Mr. M.]. I have seen the white water from a sperm whale, when breaching, at the distance of twenty miles from the ship. An experienced whaler can tell a sperm whale breaching from any other by the way water rises in the air. It looks heavy and solid, whereas that thrown up by others is not as high and spreads out flatter. This is because the sperm whale has such a large, square head of immense weight.

C. H. R.

Boys may like to read this captain's interesting book of sea-yarns, *Gam* (see Century Dictionary), in the introduction to which Dr. Edward Everett Hale says that we "may place confident reliance on the narrative of Captain Robbins." So his letter settles the whale query.

(For the Old Folks)

### "BLOW THE WIND EAST"

Several correspondents send copies of the lines asked for July 13, the author in most cases being given as Mrs. Caroline A. Mason of Fitchburg, Mass. Referring the question to Mr. Henry A. Goodrich of that city, author of "The Verse Writers of Fitchburg," he sends a copy of that book, containing a sketch of herself and her poetry. She was a daughter of Dr. Briggs of Marblehead, born in 1823, and lived in Fitchburg from 1852 till her death in 1890. She wrote "Do they miss me at home?" Some of her early poems were printed in *The Congregationalist*, and two volumes were published, one in 1852 and the other after her death. The poem in question, which she called *En Voyage*, expresses a beautiful thought so sweetly that it is given in full.

Whichever way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
And what for me were favoring breezes  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to wait me on my way,  
But leave it to a higher will  
To stay or speed me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me, every peril past,  
Within His sheltering heaven at last.

Then, whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east or blow it west,  
The wind that blows, that wind is best.

### "SLEEP ON, BELOVED"

M. A. F. will find the hymn [asked for June 22] in the Moody and Sankey Hymns, Nos. 5 and 6, Combined, where it is called "The Christian's Good Night."

East Northfield, Mass.

H. S. H. S.

Sarah Doudney's hymn, "Sleep on, beloved," is in Gospel Hymns, No. 6, hymn 139.

Boscawen, N. H.

L. A. W.

### "ALL OF SELF AND NONE OF THEE"

Monod's hymn is No. 47 in Gospel Hymns, No. 3, and of course in the "Combined" book. Your N. H. minister may not have Bickersteth's Hymnal. I make it a point to read that Corner page!

Concord, N. H.

A. F.

### NEW QUESTIONS

A lady whose name is in the "Fitchburg Verse Writers," above mentioned, writes:

I inclose two quotations, which may be well known to others, but which I do not remember to have met before.

Holy and infinite, viewless, eternal!  
Veiled in the glory that none can sustain,  
None comprehendeth Thy being supernal,  
Nor can the heaven of heavens contain.

Life shall on and upward go.  
The eternal step of progress beats  
To that great anthem, calm and slow,  
Which God repeats.

I find the "Corner" a real treasure house of knowledge!

West Fitchburg, Mass.

J. E. C.

Mr. Martin



# Messages of the Patriarchs to Men of Today \*

## V. Surrender all to God

BY REV. A. E. DUNNING

The substance of religion is self-devotion to God. The reward of religion is such oneness with God that his mind is the believer's mind, his possessions the believer's wealth, while God claims and possesses him. As Paul puts it, "All things are yours; and ye are Christ's; and Christ is God's." The reason for religion is that God is perfectly wise, holy, loving and almighty. Therefore to put everything into his hands at his command is to gain the highest end of believing.

Abraham lived to found a nation, and his sole hope of doing it was through Isaac, his only son, the child of the promise. To offer Isaac's life back to God when summoned to do so was to surrender into God's keeping all his hope. It was the supreme act of his life, and is today a height of heroism unsurpassed. Look at its successive steps and see what the ancient ideal of manhood was and what it now is. These steps are:

1. *The offering made.* As the story is recorded in the book of Genesis, God told Abraham to take Isaac to a certain hill, kill him there and burn his body as an offering. No one in this land would tell such a story as occurring today. We know that God would not command a man to commit a crime which he had forbidden and against which all our human affections revolt. But the Hebrew writer and readers of the ancient story saw no incongruity in it. A father possessed his son and had the right, according to law, to take his life. The writer, describing a real experience, gave it a form which to him most vividly expressed it. God called Abraham to surrender his son. He obeyed without a question. With what inimitable pathos the story is told: the wood prepared; the journey with the young men and the laden asses, the departure of the father and son alone, one carrying the fire and the knife, the other the wood; then the altar built, the wood arranged, the bound youth laid on it, and the knife upraised. The offering was complete. The patriarch surrendered his all to God.

The Son of God declared that what this act represented is demanded of every Christian as a test of discipleship. "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." He insisted that this is the law for mankind. "Whosoever would save his life shall lose it."

Has not the supreme test which proved Abraham been often applied to men who have proved trustworthy? To take a single instance, think of the men and women who last year gave up their lives and the lives of their children in China without a complaint. They had surrendered much to go to that country, had spent years in learning the language and fitting themselves for their work, believed that through their labor a nation was to be renewed. But when the summons came to them to surrender all, were they not ready?

2. *The offering provided.* The boy's question is almost the climax of the epic. He saw the fire and the wood. He knew what they signified for the religious service. "But where is the lamb?" he said. "God will provide the lamb," said the father. God did provide it, not as the father had expected. Yet Abraham expected that the promise of God would be fulfilled even though Isaac should be sacrificed. As the writer of the epistle to the Hebrews intimates, he did in a way receive the body back to life.

The test of Abraham was sufficient; yet the supreme act of self-surrender was performed by Jesus Christ our Lord. When he gave his life up to the Father through the agony in the garden, his offering was accepted. He fulfilled his own teaching. The plans for saving his nation and leading his disciples to spread new life through the world seemed to come to a complete end on the cross. How empty of heroism humanity would be if Christ had come down from the cross as scoffers called on him to do. But many a noble spirit has followed even with buoyant tread in the footsteps of his Lord, even unto death.

3. *The reward assured.* "In thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." The promise stands fulfilled today. The Hebrew nation is pre-eminent in the blessing it has brought mankind. It has given men the closest knowledge of God, the highest ideals, the truest conception of human brotherhood. It has given to them the world's Saviour, and all these blessings are enfolded in that self-surrender whose illustration by Abraham inspired the nation. Jesus taught the same great lesson of surrender and reward. "Whosoever shall lose his life for my sake shall find it." He said that every one who surrendered all things to God should receive a hundred fold and should inherit eternal life. "Whosoever shall do the will of my father . . . is my brother and sister and mother." He "for the joy that was set before him endured the cross."

Many of us read the Old Testament differently in some respects from our fathers. Where they found history we sometimes find parables. Where they found facts we find principles. But who that studies the growth of these great principles as revealed in the Bible and honored by the noblest and holiest of our nation can doubt that it is from God? Science has changed some aspects of religion, and clearer knowledge may bring greater changes. But we need not fear science. Sabatier well says: "If it at times closes to piety dear and familiar prospects, it necessarily and constantly opens new ones. If it takes away its crutches, it gives it wings."

A Lutheran minister, named Baring, went from Bremen to England in 1697, and for two centuries his children and children's children have been noted in the political, commercial and financial life of England. Lord Cromer, the most eminent representative of his gener-

ation of Barings, recently made an earl, has by his firm but benign sway, transformed Egypt.

## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, Aug. 25-31. Daily Prayer.* "I will make it the rule of my life to pray every day." Ps. 34: 1-22.

Prayer to be of any benefit should be a daily affair; even perfunctoriness is better than spasms of religiousness. The man who prays only when he is in imminent physical peril has little idea of the true nature and uses of prayer. I once heard Phillips Brooks say to a class of young men that it seemed to him a fearful thing that a man should go from sleep to action and from action back again to the realm of sleep without distinctly recognizing his Creator. What we all need in order to grow spiritually is the discipline of regularity. We are generous when our eye happens to fall upon a blind beggar by the wayside. We are patriotic when the community about us is stirred to indignation against some flagrant evil. But everyday religion, that manifests itself steadily from sunrise to sunset and again from sunrise to sunset, is what God is seeking in us and what the world expects from us.

So prayer ought to become as fixed a habit as that of going to the table for our food and drink. It is not something unnatural and mysterious—it is the most simple and sensible procedure in the world. As Prof. George P. Fisher says in substance: "A man is never more of a man than when he enters into his closet and shuts the door in order to commune with his Father in secret." Let us divest the function of prayer of its abnormal and remote character. That a man should talk with his God and Redeemer day by day—is this anything to wonder at or to be ashamed of? The mystery is that men with divine influences within them should hermetically seal their lives against God by neglecting prayer. To be sure, there may come times, as in the case of any other habit, when we do not feel in the need of prayer, but do we never go to the table when our appetites are not keen? The working man realizes that he must eat if he is to perform his daily toil. Are there never times when those who love each other deeply do not feel demonstrative, but on that account do they cease from uttering a civil good morning or good night, or do they refrain from all communication with each other? Prayer is the medium through which our love and zeal are kindled, and we ought to pray more earnestly when we are least disposed to seek God.

Yet it is a comfort to think in the midst of our busy days that God does not ask for lengthy petitions or insist upon any prescribed method. The familiar story of the great German scholar Bengel is in order here. He had the reputation of being gifted in prayer, and one night some people assembled under his window to overhear, if they might, his petitions. But he toiled late over his books, and when bedtime came he dropped on his knees a moment merely to say, "Lord Jesus, I thank thee that we are on the same old terms." Happy the man who knows the way to the throne of grace sufficiently well to employ such language.

## The Church Prayer Meeting

*Topic, Aug. 18-24. How to Cultivate Reverence.* Ps. 89: 1-18; Heb. 12: 9-13, 28; 1 Pet. 2: 13-17.

Study its value to character. Realize what general neglect of it would mean. Practice it.

[For prayer meeting editorial see page 241.]

\*The Sunday School Lesson for Aug. 25. Text, Gen. 22: 1-19. International Lesson, Abraham and Isaac.

## The Literature of the Day

### The World-Life of the Jews\*

To gather, select, arrange and embody in the form of a series of books the knowledge of the world as it affects or is related to one of the oldest, most scattered and intellectually fruitful of the world-races and world-religions, to secure the co-operation of scholars in three continents, of editors, proofreaders and publishers, is a task of the greatest magnitude. The difficulties have been surmounted, the material is well in hand, and this first volume of the Jewish Encyclopedia, the sub-title of which is "A descriptive record of the history, religion, literature and customs of the Jewish people from the earliest times to the present day," carries with it the promise of a great and useful reference book.

The credit for its making belongs primarily to the projector and managing editor, Isidore Singer, a Jew of Austria and a graduate of the University of Vienna, who, like Columbus, went from country to country in search of a coadjutor in his great plan. Finding no publisher in France or Germany willing to risk the necessary capital, he turned at last to New York to find the help he needed from the firm of Funk & Wagnalls. We owe it to their energy and courage that one of the great reference books of the world is published in the English tongue and so made easily accessible to Anglo-American scholarship.

More than four hundred scholars and specialists of Europe and America, working under an editorial board, the only non-Jewish member of which is Professor Toy of Harvard, are contributors to the work. Among these contributors in this first volume, extending from A to Apocalyptic Literature, are Professors Torrey and Kent of Yale, and Lyon and Toy of Harvard, with other American and Canadian specialists in the Semitic tongues. The work is to be completed in twelve volumes, or, if these conform in size to the volume before us, over 8,000 pages, with something over 2,000 illustrations, many of them in colors.

It will be a surprise to many readers to learn from the pages of this encyclopedia how wide is the field of Jewish biography. Of special interest to students of the social sciences will be the illustrated articles on Jewish Agricultural Colonies in the Argentine Republic, in the United States and in Palestine. The stores of mingled legend and learning of the Talmud are drawn upon in illustration of many topics, and the dark ages of Jewish persecution at the hands of Christians afford matter for numerous pages.

The book does the highest credit to the editor, his assistants and contributors, and to the publishers. It will be indispensable to reference libraries and of great use to all who desire light from every quarter upon questions of ancient and modern history and especially of Biblical interpretation. We shall watch with interested expectation for the completion of the whole large work.

\* The Jewish Encyclopedia. Prepared by more than 400 scholars and specialists. Isidore Singer, Ph.D., Managing Editor. Vol. I. pp. 722. Funk & Wagnalls Co. \$7.00.

### The New Books

\* \* \* In some cases, books announced in this department will be reviewed editorially later.

#### MISSIONS

With the Tibetans in Tent and Temple. By Susie C. Rijnhart, M. D. pp. 400. F. H. Revell Co. \$1.50.

The narrative of four years' residence on the Tibetan border and a journey into the far interior, illustrated by photographs. An important contribution to anthropological knowledge and to the number of books of exploration and observation written by missionaries. Mrs. Rijnhart and her husband made the long journey across northern China and settled on the edge of Tibet, under the shadow of the great lamasery of Lushar. Their helpful lives, and especially her work as a physician, won the confidence of the lamas, and during the Mohammedan insurrection they were entertained as guests in the lamasery. Mrs. Rijnhart's own experience was trying as well as heroic, ending in the double tragedy of the death of her only child and of her husband. She observed keenly and writes well, with full appreciation both of the good and bad qualities of character of the Chinese and Tibetans whom she met. Sentimentalizers who are inclined to put Buddhism on a level with Christianity should read this account of the Buddhists of Tibet, many of whom are too piously considerate of the sacredness of life to kill the vermin which swarm upon their bodies—except to eat them.

Latin America. By H. W. Brown. pp. 308. F. H. Revell Co. \$1.20.

Lectures delivered at Princeton Theological Seminary. The author is a missionary who has been many years in Mexico, and Mexican affairs and illustrations play naturally a large part in his handling of the subject. The four lectures treat historically and descriptively of The Pagans, The Papists, The Patriots, The Protestants, and of The Present Problem. Pleasantly written and a storehouse of facts and opinions in regard to the religious history and life of the republics of the South. The author is frankly an advocate, and leaves no doubt of his opinion that Roman Catholicism has misused its opportunities, and that there is a crying need for Protestant mission work in Latin America.

In Deaths Off. By C. H. S. Green. pp. 72. China Inland Mission. Toronto. 20 cents.

An interesting account of the troubles and escape of a missionary family in north China during the Boxer year, with portraits.

The Industrial Training of Famine Children. pp. 40. Bombay Tract and Book Society, Bombay, India.

A full discussion, in a conference called for that purpose, by missionaries in India, of a matter of immediate importance to them and to their American supporters; with statistics of the famine homes and the organizations engaged in the work of caring for famine children.

Protestantism in Poland. By Rev. C. E. Edwards. pp. 61. 15 cents. Paper. Westminster Press.

A brief sketch of the religious and political history of Poland, and a plea for Christian work among the Poles in the United States.

Stirring Facts. By L. J. Davies. pp. 39. 10 cents. Paper. Westminster Press.

An address on China and Chinese Missions, by a missionary with interesting testimony to the worth of character among Chinese converts.

#### FICTION

J. Devlin-Boss. By F. C. Williams. pp. 520. Lothrop Pub. Co. \$1.50.

Not a great success as a story, especially as a love story, but a remarkably strong and true sketch of the character of a political boss. The scene is evidently laid in Philadelphia, but it does not appear on the surface to what extent the portrait is drawn from life. But the author makes J. Devlin-Boss stand out impressively in his keenness, his reverence for his word and for womanhood, his determined will power and his ignorant purpose to govern for his own benefit. This book must be included in the bibliography of any study

of practical politics, and will be read with pleasure by many who do not care to make such a study.

That Sweet Enemy. By Katherine Tynan (Mrs. Hinkson). pp. 325. J. B. Lippincott Co. \$1.00.

Not the author's best work. A conventional Irish love story with the usual pretty girls, big ball, English landlord, raid by Moonlighters and one or two sleep-walking scenes. The strongest character is Aunt Theodosia, an Irish gentlewoman with haughty airs but a brave and kind heart.

Three Fair Philanthropists. By Alice M. Muzzy. pp. 235. Abbey Press. \$1.50.

Ridicules the selfishness of women who take up philanthropy as a social fad. There is too much caricature where there ought to be character drawing. Perhaps the author has known people without shadow, such as her Episcopal rector and her Miss Mettle, but we never have happened to meet them. The worst people we know have some good about them and the silliest some lapses into discretion. But the author has chosen a fair target and often shoots amusingly straight, and her admirations are wholesome.

The Play Actress. By S. R. Crockett, and The Upper Berth, by F. Marion Crawford. Paper. pp. 287. G. P. Putnam's Sons. 50 cents.

Reprints of interesting stories for summer reading.

His Great Self. By Marion Harland. pp. 355. Paper. J. B. Lippincott Co. 50 cents.

#### TEXT-BOOKS

Modern Chemistry. By F. N. Peters. pp. 412. Maynard, Merrill & Co. \$1.10.

Prepared by a teacher of chemistry for the use of secondary schools. Clear, practical and up to date, with useful illustrations and a good index. In appendices the author has added a brief chapter on qualitative analysis and some additional quantitative work, practical laboratory suggestions, a list of chemical authorities for a reference library, biographical, historical and explanatory tables, and a glossary.

Elements of Plane Geometry. By Alan Sanders. pp. 247. American Book Co. 75 cents.

For high schools, academies and preparatory schools. Carefully written by a teacher of experience and arranged with reference to helping the student to rely upon his own reasoning powers in his work.

The Natural Arithmetic. Books I., II., III. By I. O. Winslow. pp. 256, 271, 303. American Book Co. 30, 40 and 50 cents.

A progressive series of arithmetical text-books, designed to carry the pupil by easy stages through the whole subject as usually taught in our schools, and to develop thought by promoting originality in the pupil's work.

The Guilford Speller. By A. B. Guilford and Aaron Lovell. pp. 170. Ginn & Co. 30 cents.

Arranged with reference to requiring from the pupil work with the dictionary, in order that he may become expert in its use. But the regular and intelligent drill of the spelling-book is not neglected.

L'Enfant Espion. Edited by R. R. Goodell. pp. 142. American Book Co. 45 cents.

Well-chosen stories by famous authors, for practice in reading easy French; with brief notes, biographical sketches and a full vocabulary.

La Neuvaime de Celette. By Jeanne Schults, edited by F. I. C. Iyo. pp. 148. American Book Co. 45 cents.

It is difficult to trust the judgment of an editor whose sense of proportion allows her to assert in her preface that, "of the great women of history more than nine-tenths have been French." We are not surprised, therefore, to find that the story she has chosen is quite inappropriate for children's reading, and, in our opinion, rather too difficult to be taken up by any one ignorant of French "after five or six elementary lessons in grammar." But it is a pretty, characteristically French story, and would make a capital reading-book for adults further on in the course.

#### MISCELLANEOUS

The Endeavor Hymnal. pp. 256. United Society of Christian Endeavor. 25 cents. Good paper, clear type and quiet cloth cover



make a preliminary bid for approval in this latest of the hymn-books for social meetings. There are 317 numbers and the range of subject is wide—too wide, perhaps, as some of the least dignified and valuable hymns have evidently been inserted in the interest of comprehension. Much of the best material of hymnology is here, and the wise leader has abundant range of choice. Most of the weak hymns and tunes are novelties, but there are not many of them. We regret, however, to find a mutilated version of Tennyson's Crossing the Bar in a collection which claims for itself so high a standard of taste.

Bible Chronology Vindicated. By Rev. O. M. Brown. pp. 39. Christian Messenger Pub. Co. 35 cents.

The author tells us that he spent all the time he could spare from his pulpit for three years on this tabulation and harmonization of Scripture chronology, and that he is entirely satisfied with the result. It would be unkind, perhaps, to suggest that the problem is a much more difficult one than he imagines, and that he has not solved all its problems to the satisfaction of others.

Littell's Living Age. April-June, 1901. pp. 848. Living Age Co. \$2.25. This new volume contains, as its predecessors have done, many of the most notable contributions to current thought and the leadership of public opinion which the foreign magazines and reviews have given, supplemented with fiction and editorial comment.

## Book Chat

A life of King Alfred the Great, by the late Sir Walter Besant, is announced.

An English reviewer has roused the ire of Mr. Hamlin Garland by calling him "the Ian Maclaren of Texas."

The autobiography of Sir A. Henry Layard, the famous traveler and explorer of the ruins of Assyria, will soon appear.

Sir Edwin Arnold's next poem will be called The Voyage of Ithobal, and will deal with the first circumnavigation of Africa by the Phœnicians.

Dr. Jefferson of the Broadway Tabernacle has a volume of sermons in press. It will be ready in October and will be called Doctrine and Deed.

The *Moniteur* of Paris, one of the oldest newspapers of the world and for nearly seventy years the official government organ in France, has recently stopped publication.

An exhaustive and scholarly lecture was recently delivered in Walla Walla by Rev. Myron Eells, D. D., on the Whitman Controversy. The lecture was in reply to Prof. E. G. Bourne and will be published.

It is getting to be easier to write a novel than to find a title for it. A well-known author recently submitted seventeen titles for a story to his publisher, and it was found that every one of them had been used before.

No one could ask for a better advertisement of his works than the Russian government gave George Kennan in expelling him from Russia. A fresh inquiry has at once been awakened for his works on the Russian exile and penal systems.

A great demand for fiction is reported by the Chicago Public Library. Nearly half the volumes called for during the past year were in that class. But Librarian Hild rejoices that the standard works of English fiction more than hold their own with the modern sensational novel. Books by Thackeray, Scott and Dickens have been in steady demand—certainly a hopeful trend in public taste.

In an interesting article on The Unpleasant in Literature, the *New York Evening Post* says: "It is the little writers who have really brought the unpleasant in literature into the world; it is their proper invention. Lacking the philosophy to see life as a whole, they see it pretty clearly divided into a pleasant and unpleasant portion. They choose the unpleasant deliberately, and this is their condemnation."

America is rapidly getting to be a country of public libraries. The number having 1,000 books or more is already 5,383, with over 44,560,000 volumes, an increase of nearly thirty-five per cent. in the last five years. The American Library Association, which reports these facts, reports also that over \$16,000,000 has been given to American libraries in the year ending July 1, 1901. Of this amount over \$11,000,000 came from Andrew Carnegie.

This is the way that *Brooklyn Life* makes fun of some of the literary magazines, with

their exploitation of potential literary celebrities:

Mrs. G.: "Come, I want you to meet the new literary light, Mr. Hobnail."

Miss P.: "How strange. I've never heard of him."

"O no, it isn't strange. His picture doesn't appear in all the literary magazines until next month, but I've secured him in advance."

The mix-up of names and titles is not always confined to books. The Congregational Bookstore and the Congregational Library are occasionally inquired for as the "Congressional" Bookstore or Library. The Pilgrim Press is often addressed as Pilgrim's Progress; while letters designed for the various societies are daily addressed Congregational House. Evidently in the minds of many of the people the suggested consolidation of the societies is already an accomplished fact.

Mrs. Bishop, whose books on Japan, China and Korea are among the most successful modern books of travel, has just returned from a ride of 1,000 miles in Morocco. She had an interview with the Sultan and visited the Atlas mountains and the holy city of Wazan, where she talked with the Grand Shereeff, who had read her book of Chinese travels. Her view of the state and prospects of Morocco is not hopeful, though she recognizes the strength and capacity of the Berber race. The book describing her adventures, which we hope will follow, ought to throw much light on one of the puzzles of modern statesmanship.

The London correspondent of the *Nation* says that American fiction in the English book market is crowding out that produced by native authors. Five out of thirteen novels published in a single week were of American origin, and the average for the season, he thinks, has been about twenty per cent. The enormous sale of a few American novels has been the best of advertisements, but good quality has confirmed market success. This reading of American fiction must be a long stage in the education of the English in regard to America, in which every step of better understanding means mutual sympathy and respect.

In its midsummer issue *Bird Lore*, after its commendable custom, gives an interesting list of suggestions for the season's reading, which we take the liberty, for once, in illustration of the good work for bird lovers which it is doing, of copying for the benefit of our readers. "Thoreau: 'A Week on the Concord and Merrimack Rivers.' Torrey: 'The Passing of the Birds,' in 'The Footpath Way.' Flagg: 'August and September,' in 'A Year With the Birds.' Bolles: 'At the North of Bearcamp Water.' Wright: 'A Song of Summer' and 'Rustling Wings,' in 'The Friendship of Nature.' Crockett: 'August' and 'September,' in 'A Yearbook of Kentucky Woods and Fields.' Ingersoll: 'Nature's Diary.' Chapman: 'Where the Swallows Roost,' in 'Bird Studies with a Camera.'"

## The Distribution of Wealth

Senator Hoar, in his address before the Massachusetts Legislature on the anniversary of Lincoln's birthday, spoke thus of the wealth which all the people enjoy today, which the richest men of the last generation could not possess:

The plain man who lives in his simple dwelling, who looks with envy upon the luxury in which his neighbor dwells, may well reflect what wealth belongs to him by virtue of his citizenship, which no prince or nobleman or nabob ever enjoyed in former generations. He is the joint owner of beautiful parks and galleries and libraries. Schools and colleges are open to his children at a cost almost nominal. He is transported from town to town, over country roads, through fertile fields, through populous towns and cities. He can enjoy the mountains of beautiful Berkshire, which no Acadia ever rivaled, or the glorious seacoast scenes of Essex, where the eternal sea beats on the eternal rocks, in chariots drawn by swift and invisible coursers which the wealth of no Astor or Lawrence could have bought a generation ago. His are the transcendent sweets of domestic life, of pride in our Massachusetts citizenship, and the right, as his eyes gaze on the American flag, to say: "That is the emblem of my country and the symbol of my power."

## The Individuality of Flowers

In one of the Long Island ponds grew a species of gigantic white water lily, the peer of which I have not found elsewhere, and which, as far as I know, grew in no other water spot on the island. There are hundreds of north side ponds where lilies grow, but they are of another kind, unacknowledged kindred which these particular ones royally ignored. The moderate-sized flexible-stemmed variety grows in still and shallow water nearly everywhere. This one grew upon a stem the size of a woman's finger and held its head as proudly as a queen. The buds were from three to four inches in length, and the flowers often eight inches across. As the pond was the southern boundary of our homestead the long tangle of woods between was traversed as often as once a week in the lily season to bring home these wonders of blossom.

There is now only a bed of white sand where they grew in the black ooze of the millpond, all the water of it running in a narrow channel into the Brooklyn water works; but the lilies which were planted in the minds of the children of the family in those days are living yet in the remembrance of the mature men and women they have become.

It was from these wonderful blossoms that I learned to know and value the individuality of flowers. Of course every one knows that one rose will differ from another in size and color, one lily from another in fidelity to the type, but I painted the portraits of some of these Egyptian queens before I learned that one flower differed from another in expression. Studying them hour after hour with a painter's eye, copying the features in shape and shadow, from the golden central crown to the pink-tinted curve of the outer leaf—I learned that they differed as one human face differs from another. When I placed myself and my canvas before the crowding mass of bloom each morning, no matter how the individuals had shifted their places over night, those which I had painted the day before were unmistakable. No individual face in a crowd could detach itself more perfectly from the mass than did these lily-faced creatures. I am glad I have the portraits of some of them still, and that the children who knew them then yet recognize them, and that their children are learning to know them as members of one of the lost tribes of Long Island, whose place of sepulcher is unknown.—*Candace Wheeler in Content in a Garden.*

## Our Readers' Forum

*This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.*

### A Vacation Afterthought

I read the vacation letters eagerly and enjoyed them hugely, but I was disappointed. I had hoped for something that I could make practical. Mrs. E. K. B.'s Summer Outing at Home touched a tender chord as I thought of several I longed to help to an outing. But even her plan would take more money than I could command.

Between those who have some money that can be turned to so many bits of rest and refreshment, and the very poor for whom "fresh air funds" and "rest cottages" and "hospital barges" are being provided so bountifully, there is a large army of weary wives and mothers, of weary husbands and fathers, whose scanty earnings are barely sufficient to cover an honest living.

I am interested for these, for my husband and I are two of them. He plods on day after day, taking a week of quiet at home each summer, and I am dressmaker, milliner and maid of all work, church and Sunday school worker, and trying, by letter and presence, to bring a bit of sunshine into some shut-in lives and comfort into some sorrowing hearts, besides earning, with brush and needle, a little to give to His work. After five years of this without a day of rest I carried out this scheme: I began early in the season by sending for railroad and steamship illustrated vacation literature, which ranged from New England, the Great Lakes, the far West to Nova Scotia, and even to the Cathedral Route and the Hook of Holland. I kept it up until late in the fall by the help of our fine Public Library. I went on a Trip Around Cape Cod and along the North Shore of Massachusetts. I rambled with a Guide to Historic Plymouth and took Walks and Rides in the Country Around Boston; and then, having such a starving hunger for the salt sea air as these did not satisfy, I went to Scotland with Miss Gray's Girls, tracing the journey from place to place on the map. While there I attended Sandy Scott's Bible Class, and spent my Sunday Nights at Pitconans. Mrs. E. K. B. well quotes, "Travel is not the privilege of the rich but of the imaginative."

It was a change and I was refreshed and strengthened in mind and soul, though my body gained no additional pounds and not much rest, for all the work went on as usual, this reading being done in odd minutes.

It gained this comment from a friend who went to Cottage City, when I asked her if she went to such and such points: "No, I didn't know about them. Why! You know more about them than I, and you have never been there."

I tell this in the hope that some one in just the corner I am may get a glint of help.

E. L. H.

### Take Care of Your Voice

I have lately heard a minister speak whose voice was as near a ruin as it could be and still be a voice. I have also noted another minister, young and brilliant, who was unsuccessful in getting a call to a very desirable church because, as was said, his voice was lacking in nasal resonance. Another minister of my acquaintance was compelled to resign his church because of a strange murmuring in the voice occasionally as he preached. The voice is a sensitive point in the relations of a minister to his people.

As most ministers are debarred by poverty and distance from access to sources of information or training, I wish to share with them the following information which I have

gained from professional voice trainers by dint of persistent questioning. By the method of introspection or self-criticism nothing can be gained, because we are unconscious of our faults. Besides, the real secret of all voice troubles is to be found in the voice itself; it is badly cared for and improperly used. For the successful care of the voice two things are especially necessary. Of course it is fundamental to all good use of the voice that there should be good mental and physical health. But first of all proper nasal resonance may easily be secured by keeping the nasal cavities free from all obstructions. To do this: to a cup of warm to hot water add common salt and common baking soda a sufficient quantity; when dissolved, level to the nose and draw the water gently into the nostrils often enough to rinse out thoroughly the nasal region. The process is not so disagreeable as some might fear, and the result is a tonic for the head and throat whose effects are often delightful. This process is especially useful Sunday morning and before speaking in public at any time or place. The second great aim in the care of the voice is to secure proper flexibility. Preachers share the common vice of light head tones, which require only the partial use of the vocal cords. How shall full flexibility be secured? The foundation of all successful voice training is to be found in the whisper. Whisper poetry, prose; and keep it up till the voice becomes thoroughly flexible. Take a half hour before speaking, first to whisper, breathing deeply all the while and articulating very distinctly. Follow this by breathing deeply and opening the throat wide and uttering oh! ah! aw! in slow succession. Alternate the whispering and uttering these tones till the voice holds the ah tone as a steady speaking tone. This will secure not only the flexibility of the voice in the tone indicated but as well of the whole register. A determined will and steady efforts are all that is required for success. Whoever will try this process will be surprised at the strength and volume of tone that he will develop. Under the process he will be likely to find that his voice vice has disappeared.

N. L.

### Shall the Sabbath Be Salvation or Damnation to the Negro

To a very large class of Afro-Americans the Sabbath is a day of sin. The church does not influence them to any elevating degree. Their homes are not inviting or even comfortable. It would be far better mentally, morally, physically for many of them to labor on the Sabbath than to damage soul and body by their present habits of boisterous revelings. The Sabbath is a day of dread in many of their homes, where son and father, released from toil, abandon all restraint. Cannot something be done to make this one-seventh of life a blessing where now it is a menace of all that is good? Apropos to the proposed Saturday schools, with a tuition of five cents a day, where Negroes of North Carolina are to be taught reading enough for political purposes and arithmetic sufficient for commercial uses, why not a Sunday school for the same purpose? In addition to the above might well be added instruction in the fundamental principles of morality and good breeding.

One difficulty in the proposed Saturday school is that many Negroes cannot attend it. They are at toll for six days; the evening is not a favorable time, and the laborer is not in suitable condition for study. On the Sabbath he is free from ordinary obligations and

really needs some one to help him spend the day. It is not necessary to violate the religious sentiment of these poor folk, for the evening is their favorite time of worship.

Such a procedure would not secularize the Sabbath. All truth is sacred. Correct arithmetic is as sacred as the Ten Commandments. Natural history, if rightly studied, may set forth the glory of God as well as the Psalms of David. As much reverence for the Creator may be produced by the study of the carnation or the water lily as by the average sermon of a half-educated preacher. Moreover, if the school be not supported by the state and proper teachers can be obtained, there is no possible objection to songs of praise and an hour of worship.

For the Negro of the South such a school would be a blessing both in a negative and a positive way, turning the day of damnation to a day of salvation. Perhaps these remarks would apply above the Mason and Dixon line and to others than black men.

J. A. C.

### What Is the Matter with the Congregational Minister

It is rather his misfortune than his fault. He is the victim of circumstances over which he has no control. The spirit which Paul met at Athens confronts him today. It is not the "old, old story" which the people want, but something new. This is the age of unrest, and a mighty craving for novelty is upon all.

The average Congregational minister cannot satisfy this spirit. He has been trained in a Congregational home, church, Sunday school, college and seminary. He is one of the people and like them in thought and aspiration and action. There is therefore a familiarity, a sameness, about him which does not satisfy the demand for novelty.

But the man from another denomination is new. His training, his language, his thought are novel. Therefore he is sought out and welcomed when found. He is no better than the Congregational minister, but he is fresh and unusual, and therefore he pleases.

A prominent Congregational minister, whose praise is in all the churches, once said that he would give \$5,000 for a brogue. Congregational ministers do not usually speak with a brogue. Therefore he felt that if he were thus endowed he would be a *rara avis*, and so more in demand.

No Congregational church really seeking for a minister to preach the gospel need go outside of the denomination. The Congregational minister today is as learned, as orthodox, as godly as any other minister. Only a desire for novelty calls in a stranger to minister in our household of faith.

R. R. K.

### The Reason for the Postlude

I love the beautiful tones of the pipe organ in all places of its use in the church service excepting one or two.

I do not see what help it gives to the congregation in going through as a prelude such familiar tunes as Old Hundred, Mear, St. Thomas and Boylston. In the case of new and unfamiliar tunes this use is helpful.

As to the postlude, has it any reason for existence except custom? Why not allow the worshipping congregation to pass out in quietness, so that if any wish to say the friendly word to those they have not met for a week they may do so with ease and without the interruption caused by the loudest tones of the full organ?

DANA.



## Vermont

Consulting State Editors: Sec. C. H. Merrill, D. D., St. Johnsbury; Rev. Messrs. H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction; C. R. Seymour, Bennington

**Room in the Small Field**  
Overcrowding in the ministerial ranks is not apparent this summer, as the young men come from the seminaries. The usual number of undergraduates are applying for summer work, but few are seeking permanent pastorates in the smaller fields. Room in the hard places for the fully equipped and consecrated young man is still abundant.

**Better Bide a Wee**  
Engaging a successor before the old pastor is off, as some churches have done recently, may show more enterprise than consideration. If the relation is of the nature of entertaining guests, it might be well. But if it is rather of the analogy of the marriage relation, as old-time ideas favored, a fitting delay would be seemly.

### St. Johnsbury Canvassed

The recent religious canvass of St. Johnsbury, under the auspices of the Bible Society, revealed conditions somewhat unexpected, which are both favorable and unfavorable. The Roman Catholic population did not show up so large as their apparent growth and recent claims had led every one to expect. Instead of nearly one-half, their ratio is only as two to five, divided among the two churches, French and Irish, the former largely outnumbering the latter. Of the Protestant population two-thirds are reported as attending church, but only one-third are in Sunday school. And as showing there is a decided decadence in this institution, it is found that the number of children between the ages of five and eighteen not attending Sunday school is slightly larger than those who attend. These figures are given for the entire township, and the ratios are nearly the same when the incorporated village, which contains about four-fifths of the population, is taken alone. Some have been inclined to find excuse for lack of growth in Protestant church membership in the influx of Catholics, but these figures indicate that there must be other reasons. The reopening of the Y. M. C. A. during the past year gives promise of increased interest and activity along certain lines of religious work.

C. H. M.

### Summer Workers

The "season" in Vermont is sure to introduce new workers, quick to discern their opportunity. Among the hills the vacation idea is not inimical to religious activity. Not a few visitors make church privileges a desideratum in their choice of a locality for summer rest. Dr. and Mrs. J. E. Rankin of Washington, D. C., brought to Bennington last year a cheerful willingness to co-operate in religious services. They are here again. The lamented Dr. Babcock for years spent a portion of his vacation at the Center, where his voice was often heard in song and discourse. A service has lately been held there to his memory. Howard H. Russell, D. D., superintendent of the National Anti-Saloon League, is in the state with his family, combining rest and effective speech-making in behalf of the cause to which he has given his life. His recent address at a union meeting in Bennington was characterized by candor, lucidity and practical business suggestion.

At East Arlington Mr. H. E. Coombs of Hartford Seminary has fallen easily into the

lines set by Miss Brokaw. District canvassing, cottage meetings and a stated visit to Sunderland give all the scope one worker requires. At Dorset spiritual thought is quickened by the presence of Miss Carhart, sister of the pastor, and Miss Dougherty, students from Northfield. East Dorset, relinquished by Rev. A. J. Cameron on account of ill health, has been entered by Mr. Robert Fulton, also of Hartford Seminary, whose previous experience as a speaker and native earnestness are sure to set the wheels of activity moving in a rather discouraged community.

At Manchester the hundreds of summer visitors multiply Dr. G. T. Smart's social engagements and increase the demand upon the pulpit. Rev. F. V. D. Garretson's prolonged absence in the West leaves the North Pownal pulpit and parish to Mrs. Garretson, who has proved herself so far equal to both that the people regret her contemplated removal to join her husband in Washington. Mrs. William P. Park is again leading the forces at Woodford, so that with the expected settlement of Rev. Oliver Brown at Peru, the round of summer engagements in the county seems complete.

C. R. S.

### Literature and Art Encouraged

The event in Essex County last month was the dedication of a public library and masonic hall in Guildhall, the gift of Col. Everett C. Benton of Boston, a native of the place. The library building is a beautiful structure on the site of the hotel burned some years ago. This edifice, the court house, church, county buildings and parsonage surround three sides of the public green. Colonel Thomas had previously placed memorial windows in the Congregational church and caused a shaft to be erected on the site of the original building, now overgrown with timber.

In Orange County, also, at East Corinth, a public library is to go up this summer, the gift of a non-resident, on the site of a burned hotel, one of the most conspicuous places in the village. The Tenney Memorial Library in Newbury was similarly favored with a site. If loss of hotels marks decadence, libraries will furnish the best possible check to the ebbing tide.

The trustees of the Wood Art Gallery, Montpelier, have announced their intention to enlarge the scope and usefulness of that institution by establishing in connection with it a summer school of art. Active support has been proffered by such eminent Vermonters as Senator Redfield Proctor, ex-Gov. E. C. Smith and Gen. J. G. McCullough. Among the chief promoters also is Thomas W. Wood of New York, a native of Montpelier, for several years president of the American Academy of Design, an artist of national reputation. Several years ago he laid the foundation of the art gallery, of which he is a trustee, by a large gift of pictures, many by himself, and has been a generous contributor ever since. Valuable aid will come also from another trustee, Prof. J. W. Burgess of Columbia University, one of the most eminent political economists of the country, who has a summer home in Montpelier, and whose wife is a native of the city and an artist of distinction.

### Old Soldiers Worship Out Doors

Services have been resumed Sunday afternoons at the Soldiers' Home in Bennington. Formerly the chapel was used for these meetings, the clergymen officiating in turn. Of

late preference has been shown for the south veranda and the green sward in front, where many townspeople mingle with the veterans in worship, under the conduct of the Y. M. C. A., ministers still being the speakers. A familiar figure is missed. Major John R. Coffey, for fourteen years the efficient head of the home, died last month and was buried at Montpelier, his former place of residence. A patriot, a notably brave soldier and a warm-hearted comrade, his place will not easily be filled. The interest in the home which pervades the state and is specially live in Bennington churches is due in no slight degree to Major Coffey, who with his wife and daughter sought the best influences for the men, some of whom are seen at the various morning services.

S.

### A Legacy Turned Aside

The church at Hartland, by recent decision of trial in the county court, loses the legacy left by the will of Mrs. A. A. Case, who died last February bequeathing it her entire estate, save fifty dollars given to two grandchildren. An appeal to sympathy against evidence of perfect competence on the part of the legatee seems to have carried the verdict, and the costs of trial, aside from disappointed expectations, will be a heavy burden for the struggling organization to bear. The wisdom of executing all benevolent trusts while living, and not leaving them to the uncertainties of litigation over bequests in wills, here receives illustration. Arrangements can be made, if desired, so that the donor can receive the income from property given to church or benevolent society for a term of years or during life, making the principal secure against all claims after decease.

M.

### Three New Pastors

Three of our strong churches have just succeeded in pressing into their service three strong men. All are young, thoroughly equipped educationally, and have had several years' successful experience. One is a Vermonter, called from a Vermont charge, another has been closely identified with the state, while the third is a newcomer, who will receive none the less hearty welcome from his fellow-workers.

Rev. G. E. Ladd, recently of Waterbury, has just begun work at Randolph. He is a native of Woodstock, and first united with the church there of which his father has been for many years deacon. After graduation from Williams College, with Phi Beta Kappa honors, in 1891, he taught three years in Robert College, Constantinople, spending spare time in studying the geography and history of the surrounding country and his vacations in European travel and more extended trips through Asia Minor. From Yale Divinity School he assumed a pastorate at Waterbury, where during four years a good record was made. He was superintendent of schools for two years and took an active part in public affairs. In 1896 he was married to Mary R., daughter of the late Rev. Dr. Cyrus Hamlin.

Waterbury was fortunate in escaping an interregnum and much candidating, the resignation of the former pastor being quickly followed by the acceptance of Rev. F. B. Kellogg of Mt. Vernon, N. Y. The new pastor has good Methodist antecedents. His father was in the Methodist ministry more than forty years, his charges being divided between New Hampshire and Vermont. While pursuing studies at Union Seminary, he was assistant

pastor of St. Luke's M. E. Church, New York city, and also did work in connection with the Children's Aid Society. He accepted a call to Mt. Vernon church, N. Y., and was there ordained. After a successful service of six years he resigned to accept his present charge.

Another vacancy has been filled through the acceptance by Rev. F. A. Poole of East Weymouth, Mass., of a call to Barre. Mr. Poole is a native of Salem, Mass., where he

was born thirty years ago. After pursuing studies at Hartford and Bangor Seminaries he held pastorates at Sanford, Me., and at Topsfield, Mass., where he labored with conspicuous success for five years. He then became pastor at East Weymouth. The church in Barre has the largest membership but one of any Congregational church in Vermont and has had a phenomenal growth within the past twenty years.

E. T.

## In and Around New York

### A Preacher Who Draws Summer Crowds

Rev. Campbell Morgan brings a refreshing change to the Fifth Avenue Presbyterian Church and to the city. He fills the pews. On his opening Sunday he had 1,000 hearers in spite of a hard rain, and last Sunday he increased the number to 1,500. Attendance at such churches as are open in New York this summer had been unprecedentedly small until Mr. Morgan came. The weather has been hot, there have been small-pox, malaria and a crop of mosquitoes such as New York never before harvested. Times are good, and people who have not had a summer vacation for years are absent. Churches are closed because hardly any one who will attend them remains in town. In September and October a number of new churches, parish houses, orphanages and schools will be opened, but they are already completed, so little building is going on. Dr. Stimson's Manhattan church has the roof on, and the façade is most attractive—far more so than the advance illustration promised. The color is yellowish gray.

### Four Pastors Co-operate

An agreement has just been entered into by four Bronx churches, Trinity and Christ Congregational, Tremont Baptist and Tremont Presbyterian, by which union services will be held every August for four years. One of the four pastors will each year have charge of the services. Mr. Makepeace is the preacher this month and the meetings are held in Trinity Church. He will also do all the pastoral work of the four parishes for the month.

### Forecasting the Municipal Campaign

Although it is midsummer and the municipal election is nearly three months away, talk of a candidate for mayor of New York has begun and the anti-Tammany forces are trying to get together and unite upon a man who will be strong enough to attract all voters not bound to the party in power. As usual, politicians and business men differ. Politicians are questioning whether the candidate should be a Republican or an Independent Democrat, while business men and the better element ask only that he shall be so far above petty political considerations as to make a satisfactory mayor. Men of high character who could be induced to lay down their private affairs in the public interest are few. Talk is already centering around Seth Low, who was the independent candidate four years ago, and who would have been elected had not the machine Republicans put another candidate in the field. The Citizens' Union, the strongest of the independent bodies, are openly talking in his favor. It makes little difference whom the Tammany candidate may be. He will appear as representative of a notoriously corrupt organization, thinking men will not vote for him, and the election of Mr. Low, or any other good man, on a combined ticket of anti-Tammany forces seems assured. If, however, Republicans and Independents each put a ticket in the field the result of four years ago will be repeated and New York will again have a Tammany mayor and a Tammany administration.

The Bible does not justify us in claiming that man was created at once by God and out of nothing. So far, certainly, evolution—from dust of the ground to man as the summit of creation—is not an unproved hypothesis while we accept the Bible as true. It is not only safe, but it is wise to study and surmise as to what is taught in God's written Word and in God's book of nature. Evolution as a substitute for God's creative act is not to be admitted, but evolution as God's disclosed order of creation would seem to be a wise hypothesis until something better is suggested. —*Sunday School Times.*

## Theology at Fryeburg on the Saco

By Rev. Wilbert L. Anderson

Two miles from Fryeburg is Fryeburg on the Saco. This is a summer camp on the river bank. It is in an opening in the woods where great maples beat off the pines and sun and shade are happily blended. If we call Fryeburg a plant, at Fryeburg on the Saco the stalk is surmounted, the bud opened and a wealth of beauty flung out to the sky. The gray river, the brown bluffs, the wide yellow sand bars, the far-stretching green meadows, the blue mountains are a veritable blossoming of the earth. Chocorua, Kearsarge and Bald Face share with the winding Saco in the marvelous color scheme. One never tires of the matchless beauty. Too much cannot be said of this natural setting of the school of theology, for it mingled with every hour, giving refreshment and inspiration, and it will live in memory when lectures are forgotten.

The school of theology followed the school of methods, which gave expert instruction to a large number of teachers. It was succeeded by the Maine Chautauqua Assembly, and this in turn will be followed by the Sunday School Institute. Throughout these six weeks the management provides lectures and entertainments profusely for the evenings in addition to the working programs of the several departments.

The ministers in attendance, with visitors from the cottages, offered each lecturer a class worthy of his best effort. Four denominations and four states had ministerial representation. So valuable were the lectures that those who enjoyed them found themselves constantly regretting that many more could not share them.

The greatest contribution was made by the Andover professors. Professor Moore gave six lectures on *The Method of Historical Investigation*. Testimony of literature and of monuments was subjected to the keenest analysis and criticism, with ready illustration from every section of history and constant reference to the Old Testament. The disintegration of tradition at first seemed to threaten the possibility of historical knowledge; but when the lectures, with their prodigious learning and their flashing wit came to an end, all who followed them felt that admission had been given to an historian's workshop, in which truth was certain to be discovered. It is quite impossible to describe the impression of positiveness in the result.

Professor Hincks, in six lectures on the *Life of Christ*, gave a practical illustration of the historical method. Without minute attention to critical questions, he succeeded in so separating the essential and the certain in the life of Christ from what is insignificant and questionable that the unique Lord and Saviour of men, who with simple teaching and a mystery of power binds his followers to himself that he may place them in communion with God, appeared clear and supreme above all controversy and all doubt. It was chiefly a lesson in emphasis and a drill in certainty.

It remained for Professor Ryder to treat the synoptic gospels. In six lectures he presented, with great clearness and fairness, the ripe results of modern scholarship in this field. Master of the subject at every point, he put within reach, even of those who were

ignorant of the documentary foundation of Christianity, the assured result of the historical method. The strength of the critical position was a revelation to many of the class.

The Andover lectures were in singular harmony in their critical thoroughness and in their serviceableness to a positive faith. Henceforth one small body of ministers will look toward Andover for aid in reaching the things that cannot be shaken and will remember with gratitude the brief vision of the solid rock.

One day was brightened by the presence of Dr. Francis E. Clark. The forceful lectures previously given to theological students and soon to be published were condensed into two addresses. These lectures are so well known that comment here is needless. Two lectures by the writer on *The Status of the Country Church as Affected by Changes in the Rural Population*, and *The Problem of Social Service in the Country Church*, discussed a practical theme. In a single lecture Rev. Thomas Chalmers presented his well-known view of parochial readjustment, according to which every church should have definite territorial responsibility. In two lectures he considered *Christian Experience* and *The New Psychology*. With great force he showed the place of spiritual experience in history and vindicated its authority in independence of any attestation from physical and statistical study. Conversion, in his view, even in its sudden forms, is due to an intellectual vision and is thoroughly rational, and is not rightly understood when treated as a psychological freak or a mere accompaniment of adolescence.

The writer was obliged to withdraw while Rev. W. P. Elkins of Wareham, Mass., was in the midst of four lectures on *Some Aspects of Supernatural Religion*. The deepest mysteries of theism and the doctrines of the trinity and the incarnation served only to challenge the lecturer's rare gift for speculation and his remarkable mastery of definition. His thesis is differentiation in the universe, in the being of God, in revelation and in spiritual experience to the exclusion of every monistic theory. Lectures by Rev. I. C. Smart of Pittsfield, Mass., the writer did not hear. The subjects were, *The Place of Authority in the Christian Life* and *The Original Use of the Apostles' Creed*. It was greatly regretted that Professor Merriam of Hartford and Rev. C. A. Dinsmore of Boston were obliged to cancel their engagements. A sermon by Rev. Ernest H. Abbott, pastor of the Congregational church in Fryeburg, in which an increased prominence of the priestly function of the church was urged, awakened deep interest.

The summer study of theology on the bank of the Saco, it is to be hoped, will be repeated in coming years.

An old Puritan divine wrote in his journal: "Resolved, That, when I address a large meeting I shall remember that God is there, and that will make it small. Resolved, That, when I address a small meeting I shall remember that God is there, and that will make it great."



## From the Lakes to the Pacific

Consulting State Editors: Ohio, Sec. J. G. Fraser, D.D.; Michigan, Rev. Nehemiah Boynton, D.D.; Wisconsin, Rev. J. H. Chandler; Minnesota, Rev. R. P. Herrick; Missouri, Rev. Cornelius H. Patton, D.D.; Colorado, Utah and Wyoming, Rev. D. N. Beach, D.D.; Washington, Rev. E. L. Smith; California, Prof. C. S. Nash, D.D.

### Ohio in Hot Weather

#### THE CITIES

Toledo fills its important vacant pulpits. Rev. E. B. Allen of Pilgrim Church, Lansing, Mich., terminates a fruitful pastorate of nearly seven years, with every token of interest and regret on the part of the people, to take up with the autumn the great work of Washington Street Church. And Second Church calls, to follow Dr. James Chalmers, Rev. C. M. Burkholder of Waukegan, Ill.

Lorain has made, perhaps, the greatest percentage of gain in population of any city in the country, from less than 5,000 in 1890 to more than 16,000 in 1900. The vigorous First Church, under Rev. A. E. Thomson, plans larger things to do its part in the growing city; and the Second Church, at the great "Steel Plant," largest in the world and a main cause of the city's growth, under the energetic leadership of Rev. W. A. Dietrick, has moved its chapel to its new lots, paid up its lot payments some months in advance, put in the foundation and kept all paid up to date.

#### CLEVELAND PASTORS

No sooner was the Cleveland circle of pastors made pleasantly complete than it was broken by the resignation of Rev. J. J. Shingler at Franklin Avenue to accept the call of the suburban church at Berea. Mr. Shingler had endeared himself to his brethren, who rejoice that he is still of them. At Denison Avenue a pleasant occasion was the semi-annual meeting, with full reports for the first six months of the calendar year. Kinsman Street hears a former pastor, Rev. George Hill, late of Sheffield, Eng., through the summer, and will welcome Rev. John Staple-

ton with the autumn. It hopes to be in its new chapel by winter. Pleasant occasions of fellowship have been the installation of Rev. H. F. Swartz at East Cleveland and the picnic of the ministers and their families.

#### WELCOMES

Rev. J. S. Upton, late of Ridgway, Pa., was welcomed to Brecksville by a fully attended reception, with messages of greeting from the church and brother ministers and response by the new pastor. Rev. Robert Hopkin, late of Westmount Church, Montreal, of whom the Montreal papers and the *Canadian Congregationalist* speak warm and regretful words, began his pastorate at Kent early in the summer. A formal reception was given him, and the people through the hot summer Sundays have shown their interest by large congregations, open air evening services through August drawing full attendance. Rev. Albert Bowers, seventeen years pastor at Ruggles, goes to the neighboring church of New London in the autumn, where Rev. J. C. Treat terminates a three years' pastorate. And Rev. J. A. Thome, formerly of Marysville and Lake View, Cleveland, enters in August on the island pastorate—Kelleys Island and Isle St. George.

J. G. F.

### Summer in Minnesota

In most of our city churches vacation conditions prevail. New faces appear in the pulpits and some strange faces in the pews. Prayer meeting, Sunday school and generally an evening service have persevered through the hot weather in most churches. Few close even for a single Sunday, and the dismissal of the Sunday school for the hot months is almost unheard of among us.

Pastors remaining with their churches are seeking the open air for the second service in several instances. In Merriam Park, an inner-urban suburb, the park forms the prominent and central feature of the community. Here, on the side of a sloping hill, the churches have united for several years in summer vesper services. The pastor, Rev. Dr. Sammis, lays emphasis on such evangelistic work. At Hopkins, where Rev. J. B. Richardson is pastor, the evening service has been taken out to the lot adjoining the church. A much larger attendance and increased interest on the part of outsiders indicate that the move is a success. University Avenue Church, St. Paul, is using a large tent near its house of worship, and Pastor Moore has the help of his brother ministers in services which filled the tent with attentive hearers, even in the hottest weather. Are we not coming, in our summer services, to imitate our Lord in preaching to out-of-door audiences?

The ministerial vacation is assuming more the character of a change of work than formerly. The conventional resort, with its hotel or boarding house life, loses in attraction. Life on the farm or in some secluded spot where nature study may be engaged in grows popular. A number of our ministers have, in the days of cheap lands, obtained farms. These are carried on by renters, but more than one popular preacher is to be found in his vacation, clothed in ancient habiliments, forgetting the worries of his parish in the tasks of the farm. Madeline Island, the ministerial resort on Lake Superior, the home of an old Indian mission, is attracting those ministers who wish to unite conference study with their summer rest.

R. P. H.

## In and Around Chicago

#### Another Gift for McCormick

Mrs. Nettie F. McCormick has presented the McCormick Theological Seminary with \$30,000, the income of which will be used as a fellowship for the graduate who is most efficient in Hebrew. It will be good for two years. Mr. Stanley McCormick has given \$15,000 for the purchase of books for the library, and has sent word to Professor Zenos, who is now abroad, to expend \$2,000 before returning home. The seminary is in a prosperous condition both as relates to funds and students. Professor Robinson is looking around for some one to endow a fellowship for the best student in Greek.

#### Consecration of a Bishop

Aug. 6 Rev. Frederick William Taylor, D.D., of Springfield, Ill., was set apart at Quincy as coadjutor of the Quincy diocese. The impressive services were held in the Cathedral of St. John. Clergy from various parts of the country were present, the consecrator being the Rt. Rev. George F. Seymour of the Springfield diocese. The sermon was by Bishop Williams of Nebraska and advocated a return in preaching to the gospel as presented by Christ and his disciples. This is the second adjutant bishop to be consecrated in Illinois within a year, Rev. Charles P. Anderson of Oak Park having been set apart to that office in Chicago for the diocese of northern Illinois. The denomination seems to be flourishing throughout the state, partly because its interests have been so admirably managed, and partly because its laymen have been ready

to engage in any kind of work which promises to be useful.

#### Tax Dodgers

Ex-Governor Altgeld is one of the men who are constantly accusing other men of making false returns in order to escape taxes. In view of the fact that the city is in want of money, and that the total value of the assessments is less than the officers of the city desire, a good many charges have been made by irresponsible parties against men whose possessions, as represented by personal property, are declared to be far larger than the men who are taxed are willing to admit. Little could be done until names were given and definite charges made. These the ex-governor has furnished. The Board of Review has summoned the men he has indicated before it only to discover that in many cases it had been summoning hotel clerks and men in occupations which were giving them less than \$1,000 a year instead of millionaires who were affirmed to be cheating the city. After the most careful review only about \$4,000,000 have been added to the tax list, and this is made up for the most part of small sums. Millionaires, the board says, are paying their taxes, not always on personal property, but through the corporations or the business with which they are connected. It is not probable that all personal property in Chicago is assessed, but it is undoubtedly true that a far larger portion of it is paying its just proportion of taxes than is generally thought. Were there less waste in the management of city revenues,

and more given for what has been received fewer men would complain of their taxes or hesitate to make full returns of their property.

#### University Preachers

In imitation of Harvard, Cornell and other Eastern universities, the University of Chicago is to have its special preachers. One of the first to be appointed is Rev. Dr. E. B. Andrews, chancellor of the University of Nebraska. He preached his first sermon, Sunday, Aug. 4, and during the week following began a course of twenty lectures on ethical subjects at present under discussion. Dr. Andrews is very popular at the university, and as a man of many ideas is always interesting and stimulating in his addresses. The summer term of the university is more largely attended than ever. Whatever may be true for other institutions, there can be no question that the fourth quarter in the Chicago college year is as important as either of the other three. It is attended by hundreds of teachers and persons who cannot enjoy university instruction at any other time in the year. It is possible also to secure the presence of distinguished men as teachers who cannot otherwise be obtained. But the need of summer schools is not universal. Experience has shown that it would be useless for other universities in the West to open their doors to the student public in the summer months, even if it were possible for them to obtain suitable men to teach.

Aug. 10.

FRANKLIN.

## In Various Fields

### A Young Men's Sunday Evening Club

For some time it had been apparent that the young people's meeting in the First Congregational Church, Montclair, N. J., must take a new form if it was to continue to interest and be of real service to the church. A strong and active Young Ladies' Missionary Society was already giving the young women plenty of work, and so, under the direction of the pastor, Rev. Dr. A. H. Bradford, a Sunday Evening Club was formed for the young men. It differed from the ordinary young people's society in that it substituted the biographical study of certain great characters in secular history for the experiences and exhortations so common in young people's meetings.

Some of the topics for the first four months were: Debate, Has the Missionary or Commerce Been the Pioneer of Civilization; David Livingstone; Elizabeth Fry—Woman's Work for Prisoners; Thomas Arnold of Rugby, the Inspirer of Young Men; Debate, Should Charity Be Individual or Given through Societies; Verbeck of Japan; Florence Nightingale; Marcus Whitman, the Saviour of the Northwest; Octavia Hill and the Model Dwellings for the Poor; The Life and Influence of Bishop Phillips Brooks; Debate, Is Socialism Ethically Right; Religious Life in American Colleges Past and Present. The biographies were varied with a debate once a month upon some current topic, and the last meeting of each month was open to the ladies and the public in general. At this meeting the young women were given an equal share in the work with the young men.

From six to eight speakers were appointed for each meeting, and the topic was so subdivided that each had a brief part, consisting either of a five or six minute address—with or without a written paper—or of a short selection read from the writings of the subject of biographical study. The appointments were made at least a week in advance and books of reference or other material were placed at the disposal of the young men. The public library has been largely drawn on and the young people have received the hearty co-operation of the librarian.

The club has the least possible formal organization and rules. The only officers are the president, the vice-president, a secretary and an executive committee, in whose hands the management of the program and meetings rests. There is no treasurer, since there are no dues or collections. The meetings open and close with a brief devotional service.

The course has proved a gratifying success and has produced the following results: The young men have been given practice in speaking to one another familiarly on religious and ethical subjects, and in the debates have been acquiring the habit of "thinking on their feet." They have become familiar with the lives of some of the most eminent and consecrated servants of God. The early life and training of each one has been carefully studied, and the impulses and purposes of their lives emphasized. The remarks of the young people in the meetings have always been definite and to some clear point, since they had the background of an historical character rather than theory or emotional impulse. The ideal held up in the meetings has always been what some man or woman in the busy world life has actually done for God and humanity. The club has been instructive and inspiring to all who have attended, and the church and young people are looking forward with enthusiasm to the meetings in the fall. L. F. B.

### Slavic Growth and Needs

Two new churches have just been organized and recognized by a council held in Braddock, Pa. They are formed out of parts of the Braddock Bethlehem Slavic Congre-

gational Church, one in Allegheny, Pa., and one in Duquesne-McKeesport, Pa. Their preachers, Mr. Andrew Kovac of Allegheny and Mr. Andrew Gavlik of Duquesne-McKeesport, were also ordained. Both studied in the Slavic Department of Oberlin Theological Seminary and are under the care of the C. H. M. S. The church in Duquesne-McKeesport is in need of a communion set. Any church having such set to give away is requested to communicate with Rev. Andrew Gavlik, P. O. Box 457, Duquesne, Pa.

H. A. S.

### Tributes to New Hampshire Women

A suitable and worthy granite memorial has recently been placed at the grave of Miss Harriet P. Dame, the famous nurse from New Hampshire in the Civil War, 1861-5, by "her boys," survivors of the Second New Hampshire Regiment. Subscriptions came from Maine, New Hampshire, Vermont, Massachusetts, New York, Pennsylvania, Indiana, Illinois, Iowa, Minnesota, Missouri, Kansas, South Dakota and Cuba. The monument is of Concord and Quincy granite, the upper stone being fashioned into a white diamond, the famous symbol of the old Third Corps of the Army of the Potomac. It bears on its base the inscription: "Harriet P. Dame, 1819-1900. Army Nurse, 1861-1865. Erected by the survivors of her regiment, the Second N. H. Volunteers, 1901." And upon the reverse: "Third Corps, Army of the Potomac." It will be a perpetual tribute to a heroic woman, who endured many privations and sacrifices in her ministering work.

A memorial to another New Hampshire woman has just been placed in Phillips Church, Exeter, N. H. Emma J. Kent was organist of the society, and the appropriate memorial given by her sister, Mrs. Bell, is a beautiful organ, having forty-two draw stops and thoroughly modern in technical devices. Exercises of dedication were held last Sunday. Gen. W. P. Chadwick made the address of presentation and Mr. J. G. Gilman accepted the gift in behalf of the parish.

### Weekly Register

#### Calls

ANDERSON, OTTO, Eagle Rock and La Canada, Cal., to Jerome, Ariz. Accepts, to begin Oct. 1.  
BAUER, PHILIP E., Chicago Sem., to Ashland, Wis. Accepts.  
BURKHOLDER, CLARENCE M., First Ch., Waukegan, Ill., to Second Ch., Toledo, O.  
CLAYTON, THOS., Plymouth Ch., Binghampton, N. Y., to Allegheny City, Pa. Accepts.  
CUTLER, FREDERICK M., Armour, S. D., to Ashland, Mass. Accepts, and is at work.

DEROME, JULES A., Mapleton, Minn., to Plankinton, S. D. Accepts.  
EVANS, MATTHEW, Watertown, S. D., to Monticello, Minn.

FAIRWORTH, ARTHUR, Amelia, N. D., to Pawnee, Okl.

GARDNER, RUFUS P., Hampstead, N. H., to the superintendency of the Orphans' Home, Franklin.

GILLESPIE, JOHN L., Ransom, Mich., to New Haven and Chesterfield. Accepts.

GILROY, W. R., Townsend, Can., declines call to Brantford.

HAYNES, CHAS. S., Fitchburg, Mass., accepts call to Peterboro, N. H.

HAMILTON, D. S., Ft. St. Charles Ch., Montreal, Can., accepts call to First Ch., London.

HEERMAN, JOHN E., Milford, N. H., to Sioux Falls, S. D.

HILL, VIRGIL B., Mitchellville, Io., to Allison. Accepts.

HOPKIN, ROBT., Westmount Ch., Montreal, Can., to Kent, O. Accepts, and is at work.

JAMES, GEO. W., to Dodgeville, Wis., also to Hite-man, Io. Accepts the latter.

JOHNSON, WM. N., to remain a fourth year at Melville and Rose Hill, N. D.

KEELING, JAS. H., Dunkirk, Ind., to return to Philadelphia, N. Y. Accepts.

LAMBERT, AVERY E., Thetford, Vt., to become an instructor at Dartmouth Coll., Hanover, N. H. Accepts.

MCINNIS, JAS., to take charge of work in Hobart, Caddo Co., Okl.

MILLER, WILBUR C., Decatur, Ill., to Jennings, La. Accepts.

NEWMAN, KALPH, Leavenworth, Kan., to Seneca. Accepts.

PEDLEY, C. S., to Barrie, Can.

POST, AURELIAN, Bristol Center, N. Y., to Rushville, also to Bridgewater. Accepts.

ROWELL, GEO. P., Union Sem., accepts call to Corinth, Vt.

SHELDON, FRANK M., Yale Sem., to Greeley, Col. Accepts.

TOWNSEND, JEWETT C., Alpine and Walker, Mich., to Williamston.

### Ordinations and Installations

MARCY, FRANK L., o. Athol, Kan., April 3. Sermon, Rev. D. H. Platt; other parts, Rev. Messrs. J. K. Eckman, L. P. Broad, G. A. Traut, W. L. Sutherland.

### Resignations

BOYER, VIRGIL, Harmar Ch., Marietta, O.  
COLLINS, WM. L. B., Harrisville and Nelson, N. H.

Continued on page 261.

## Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

**Hood's Sarsaparilla**  
Strengthens and tones the stomach and the whole digestive system.



## A CHINA CHANCE.

When you buy a China Cabinet, don't make the mistake of getting too small a one. You will outgrow it almost immediately. Then, too, you cannot realize how large a stock of china and glass you already have on hand until you try to display it in a china closet.

Here is 5-tier cabinet, with open-work gallery above, allowing a sixth tier. It is semi-elliptical in form, with the front in a serpentine curve with deep indentations, making it possible to arrange the shelves with alternately large and small pieces, for complete stowage, and allowing a splendid side view as well as front display.

The shelves are adjustable, and can be of wood or glass, as preferred.

## PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,

48 CANAL ST., BOSTON.



Record of the Week

[Continued from page 260.]

HEBERLEIN, FRED'K W., Cumberland, Wis.  
SCOTT, DARIUS B., renews resignation at Sioux Falls, S. D.  
SMITH, EDWARD G., Epping, N. H.  
TRACEY, ISAAC B., South Ch., Kaukauna, Wis.  
WHITAKER, JOHN W., First Ch., Savannah, Ga.

Stated Supplies

LADD, HENRY M., at Franklin Ave. Ch., Cleveland, O.

Personals

MATHER, J. BRUCE, Minneapolis, Minn., has accepted charge of the department of English history in the North Denver (Col.) High School, and will also act as chaplain of the State Industrial School at Colden, Col.  
WALDRON, DANIEL W., of the Boston City Missionary Society, spoke before a large company of guests at the Poland Spring House, South Poland, Me., Sunday, Aug. 4, and carried away \$625.35 for the Fresh Air Fund, Boston. This is the third season Mr. Waldron has been tendered the hospitality of this famous summer resort for the purpose of raising money for the Fresh Air Fund.

American Board Personals

FENANGA, AGNES, South Dakota, a graduate of Yankton College, has been appointed to the Eastern Turkey Mission in the expectation that she will be located at Mardin.

LOUGHRIDGE, STELLA N., Lincoln Neb., a student of the State University and a teacher of experience, has been appointed to the Western Turkey Mission in the expectation that she will be located at Caesarea.

STELLE, REV. WM. B., who has for the past few years been in Peking, China, and is now at work in connection with the North China Mission, has been appointed to that mission. Mr. Stelle is a graduate of Colgate University, was a student also in the Theological Seminary of that university and at Yale Divinity. His appointment is heartily indorsed by the mission.

July Receipts of the A. B. C. F. M.

	1900	1901
Donations,	\$48,788.26	\$55,266.91
Donations for the Debt,	50.00	80.00
Legacies,	13,943.50	5,502.94
	\$62,781.76	\$60,849.85
11 mos., 1900	11 mos., 1901	
Donations,	\$477,326.09	\$441,692.69
Donations for the Debt,	868.80	1,004.00
Legacies,	111,740.71	117,835.75
	\$589,935.60	\$560,532.44

Decrease in donations for 11 mos., \$35,633.40; increase in legacies, \$6,095.04; net decrease, \$29,403.16.

Church Happenings

BAY SHORE, N. Y., has received a set of individual communion cups. A solid silver plate was given in memory of Peter Moore by his widow and children.

BENNINGTON CENTER, VT., First will receive all needed repairs at the expense of Mrs. J. C. Colgate, a summer resident, in memory of her father and mother, Mr. and Mrs. Hubbell Conklin.

HOLBROOK, MASS.—A fund of \$5,000 has been given by Miss Mary W. Holbrook, daughter of the person for whom the town was named. She previously presented the church with a parsonage.

TAPPAN, N. D.—The church building was recently blown down and is a complete loss. Nearly all the village buildings were destroyed.

About Men

Rev. John A. Staunton, Jr., of Springfield, Mass., and Rev. Walter C. Clapp of Toledo, O., have been selected to be the pioneer missionaries of the Protestant Episcopal Church in the Philippines.

Vice-President Roosevelt was an enthusiastic participant in the ceremony of laying the corner stone of the Y. M. C. A. of Colorado Springs, Col., on the 10th. He gave the Y. M. C. A. unqualified praise for its service to humanity and the nation.

Paul du Chaillu, with the approval of the Russian government, is to spend three years studying life in all its aspects within the empire. Mr. Kennan is expelled. Mr. du Chaillu is welcomed. Will Mr. du Chaillu be free to say all that he thinks?

For Debilitated Men.

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

# MELLIN'S FOOD

Is the baby happy and contented? If not, send for a sample of Mellin's Food. Mellin's Food is good for babies of all ages because it adapts itself to the different conditions and requirements. Mellin's Food makes babies happy.

OUR BOOK, "THE CARE AND FEEDING OF INFANTS," SENT FREE.

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In the Daily Bath the addition of a tablespoonful of pure powdered BORAX

is a necessity where an active, healthy skin and clear complexion is sought.

The genuine can be bought at any druggist's for a trifle, and bears the above label on the carton. The many ways to use Borax at the toilet and in laundry, nursery, kitchen and elsewhere about the home, are told in our valuable book, "Borax in the Home," sent free to all who write our Chicago office.

PACIFIC COAST BORAX CO., San Francisco. Chicago. New York.

CLARK'S CRUISE OF THE "CELTIC," THE LARGEST STEAMER IN THE WORLD. TO THE MEDITERRANEAN AND THE ORIENT, FEBRUARY 8 TO APRIL 22, 1902, 74 DAYS COST. ING ONLY \$400 AND UP. First-class, including Shore Excursions, Guides, Fees, Hotel, Drives, etc. The cheapest and most attractive trip leaving the U. S. next winter, covering the most ground and affording the most sightseeing.

The magnificent White Star Line new, twin-screw steamer "Celtic" (20,880 tons), a floating palace specially chartered for the round trip. Length, 700 feet; breadth, 75 feet; 9 decks; 83 single rooms. SPECIAL FEATURES—Madeira, Algiers, Malta, 18 DAYS IN EGYPT and the HOLY LAND, Constantinople, Athens, Rome, the Riviera, etc. A course of eight lectures. Tickets good to stop over in Europe and return later on the "Oceanic," "Majestic," etc. The "Celtic" arrived in New York Aug. 4th on her maiden voyage.

FRANK O. CLARK, 111 Broadway, New York. CHAS. V. DASEY, 7 Broad St., Boston. F. O. HOUGHTON, 115 State St., Boston.

## CUNARD LINE.

Largest New Twin Screw Passenger Steamers from Boston to Liverpool via Queenstown. Remarkable for steadiness. 14,000 tons, 600 feet long, 65 feet beam. All Saloon and Second Saloon Rooms located on upper decks amidships. Perfect ventilation.

SAXONIA, Aug. 24, Sept. 28, Nov. 2. IVERNIA, Sept. 14, Oct. 19, Nov. 23.

Saloon, \$60 up. Second Saloon, \$40. Third Class, low rates. Accommodation unsurpassed.

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### GOING ABROAD ON A BICYCLE TRIP?

Send for "Bicycling Notes for Tourists Abroad."

## LEYLAND LINE

Every Wednesday,

### BOSTON—LIVERPOOL: LONDON

First Cabin, \$40, \$45 upwards, depending on steamer. Immense new steamers. Splendid steamer "Devonian," 11,000 tons (new), Aug. 14; "Cestrian," 9,000 tons, Aug. 21; "Winifredian," 11,500 tons (new), Aug. 28; "Caledonian" (new), Sept. 4.

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## WARD'S

Have You a "Panoram-Kodak"?

"Pano" Albums Nos. 1715, 1716, 1733 and 1734 are especially designed for these prints \$1.25 to \$3.00 Each FORTY-NINE FRANKLIN STREET BOSTON



## Our Waggish Contemporaries

A LAUDABLE AMBITION

Judge Brewer of the United States Supreme Court is responsible for this story of the church militant. Upon one occasion the Fourth Ohio was camped near an Indiana regiment. The Indiana chaplain was an earnest man and succeeded in converting many of the soldiers of his regiment. When it was reported to the Ohio colonel that forty Indiana soldiers had been baptized, he promptly issued an order to detail sixty of his men for baptism, saying that no Hoosier regiment should get ahead of the Fourth Ohio.

LOVE FINDS THE WAY

Laura: "Her father cast her off without a penny when she married without his consent."

Claire: "How did they manage?"

"O, they published two volumes of their love letters."

A CHRISTIAN SCIENCE VICTORY

Out in Ohio an earnest advocate of Christian Science noticed a very lame man passing

her house morning and evening, and determined to effect a cure through absent treatment. After several days of prayer, she was delighted one morning to see that his limp had almost entirely disappeared. That evening she accosted him as he approached and joyfully related what she had done for him. "Yes, ma'am," said he, "it has been very bad lately, but yesterday I had it fixed. You see, ma'am, it's a wooden one."

A SEASON OF SECURITY

Haht times is over when de sun is shinin' bright  
An' you doesn' have to min' de price o' coal,  
When de trees is dressed up purty an' all bowin' so polite,

Dat you couldn't help but smile to save yoh soul!

You rambles froo de clover

An' you listens to a song.

Haht times is over

When de summer comes along.

O, de fish is in de river, jes' a-pinin' to be caught,  
An' if de bread all happens to be gone,  
It doesn' make much diff'unce even if it can't be bought,

Dar's always white folks you kin' pend upon.

So, don' you worry, honey,

If you's feeling good an' strong,

Dar ain' no need o' money

When de summer comes along.

THE UNVARNISHED TRUTH

A school inspector, having a few minutes to spare after examining the school, put a few questions to the lower form boys on the common objects in the schoolroom.

"What is the use of that map?" he asked, pointing to one stretched across the corner of the room; and half a dozen shrill voices answered, in measured articulation:

"It's to hide the teacher's bicycle, sir!"

CHEAP LABOR

A Jersey farmer visiting New York stood looking at a sign in a bookstore window. "Dickens' Works All This Week for Two Dollars."

"Waal," he remarked, "my 'pinion is that that Dickens feller is either a mighty poor workman or else he's desprit for a job."

THE DISINTERESTED UMPIRE

Mother: "Tommy, I'm sorry that you and your little sister quarreled about that orange, and that James had to interfere. Whose part did he take?"

Tommy: "Whose part? He took the whole orange."

CASH PREFERRED

Begging letters by the hundreds are addressed to Andrew Carnegie daily. A few days ago the iron king received this original missive:

"My Dear Carnegie: I see by the daily papers that you are prosperous. I want to get a hymn-book; it costs \$1.50. If you will send me this hymn-book I will bless you, God will bless you and it will do a great deal of good. Yours truly, MARK TWAIN."

"P. S. Don't send the hymn-book, send me \$1.50."

PREPARED FOR THE WORST

"What are you doing?" asked one of his friends who had happened in.

"Writing my resignation," replied the professor of something or other in the proprietary university.

"What are you doing that for?"

"Because I am going to make a speech this evening in which I shall probably express an independent opinion."

A MATTER OF TOUCH

Boy: "Is this instrument called a fiddle or a violin?"

Professor: "Ven I blay it it's a violin. Ven you blay it it's a fiddle."

**HEALTHY BABIES  
ARE THOSE RAISED ON**

**BORDEN'S**



**EAGLE  
BRAND**

**CONDENSED MILK**

SEND "BABIES" A BOOK FOR  
MOTHERS.

Borden's Condensed Milk Co., New York.

**HUGH MAC RAE  
& CO.**

**BANKERS.  
Investment  
Securities**

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Recommend the  
7% Cumulative Preferred  
Stocks of  
Cotton Mills in the  
South for safety and  
for satisfactory interest returns.  
Invite correspondence.

### DON'T MARKET YOUR FURS IN TEXAS

Don't expect 5 per cent. from the government, but follow the course of conservative wealth to the rich farms of Iowa and Missouri, where money brings more. We place large sums for Eastern corporations, but can handle small amounts too.

5 per cent. and 6 per cent., and sometimes more, is netted the investor and every dollar is secured by FIRST MORTGAGE on farms worth three times the amount of the loan. Established 22 years and not one dollar lost is our record. Booklet and list of loans free.

BEVERLY H. BONFOY, 6 Main St., UNIONVILLE, MISSOURI.

## Wilson's Rolling Partitions

For dividing church and school buildings. Sound-proof, fire-resistant. Made also with blackboard surface. A marvelous convenience, easily operated, very durable. Used in nearly 5,000 buildings. Ill. Pamphlet Free if you mention this paper.

JAS. GODFREY WILSON,  
6 West 29th St., New York.

All kinds of Venetian Blinds.



**CHURCH  
CARPETS**

ATMAN-  
FACTURERS'  
PRICES. 658

**JOHN H. PRAY & SONS CO.,**  
CARPETS AND UPHOLSTERY.  
WASHINGTON ST.,  
OPP. BOYLSTON ST.,  
BOSTON.

We have no agents or branch stores.  
All orders should be sent direct to us.

## Reduced Prices ...ON... Suits and Skirts

This is the last announcement of our Reduced Price Sale, so act quickly if you wish to take advantage of it. What is this Sale? It is an offer to make to order suits and skirts of brand-new materials, splendidly finished, at one-third less than regular prices. All of our materials are suitable either for late Summer or Fall wear. Nearly all of our styles and materials share in this reduction.

The Catalogue and Samples tell of many offerings like these:

Suits, in styles that are just right for late Summer and early Fall wear, lined throughout; former price \$10, reduced to \$6.67.

\$12 Suits

reduced

to \$8.

\$15 Suits

reduced

to \$10.

\$20 Suits

reduced

to \$13.34.

The new

est Skirts,

with the

proper

style to them; former price \$5, reduced to \$3.34.

\$6 Skirts reduced to \$4.

\$7.50 Skirts reduced to \$5.

\$10 Skirts reduced to \$6.67.

Rainy-Day, Golf and Traveling Skirts, for the mountains or seashore, and also for rainy Autumn days; made of plaid back or plain materials; former price \$6, reduced to \$4.

\$7.50 Skirts reduced to \$5.

\$9 Skirts reduced to \$6.

Taffeta Jackets, formerly \$15, reduced to \$10.

There are no reductions on Wash Suits or Skirts, but our prices are extremely reasonable.

Wash Suits, \$4 up. Wash Skirts, \$3 up.

Send today for Catalogue, Samples and Reduced Price List; you will get them free by return mail. If a garment which we make should not please you, send it back. We will refund your money. Be sure to say you wish the Summer Catalogue and Reduced Price Samples.

Our new Fall and Winter Catalogue will be ready August 26th. Every well dressed woman should have one; write now, and we will mail you a copy with a full line of new Fall samples as soon as it is issued. Be sure to say you wish the new Fall Catalogue and Samples.

**THE NATIONAL CLOAK COMPANY,**  
119 and 121 West 23d Street, New York.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

FAVORABLY KNOWN SINCE 1826. **BELLS**  
HAVE FURNISHED 25,000 BELL  
CHURCH, SCHOOL & OTHER  
CHIMES, ETC. CATALOGUE & PRICES FREE.  
WEST-TRACY, N. Y. BELL-METAL  
GENUINE

CHURCH BELLS, PEALS AND CHIMES,  
OF LAKE SUPERIOR INgot COPPER AND  
KAST INDIA TIN ONLY.  
**BUCKEYE BELL FOUNDRY,**  
THE E. W. VANDUSEN CO., Cincinnati, O.

**CHURCH BELLS** CHIMES  
Best Superior Copper and Tin. Get our price.  
**McSHANE BELL FOUNDRY, Baltimore, Md.**

**PLYMUR** CHURCH  
BELLS  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

UNLIKE OTHER BELLS  
SWEETER, MORE DURABLE,  
LOWER PRICE. OUT FREE CATALOGUE  
TELLS WHY.



## The Business Outlook

In spite of the steel strike, the volume of business throughout the country is of large proportions, especially for this season of the year. It is probable that the aggregate business for the month of July has exceeded that done during the same month for any other year in our history. Regarding the question of crop damage, that was settled with more or less definiteness by the Government's report which appeared at the close of last week. The greatest damage to corn, oats and hay has been done in the states of Kansas, Missouri and Illinois. Likewise the farmers will suffer severe losses through the damage to spring wheat in the Northwest. Drummers for Eastern houses recently returned from the corn belt are pessimistic with regard to future business in the sections most affected by the drought. It is very probable that the purchasing power of the agricultural class throughout the West will this year be materially reduced by this crop disaster, and it is therefore logical to expect that the earnings of Western railroads will show the effect of this diminution of prosperity among the Western farmers.

Raw cotton has ruled weaker, due particularly to the Government report of conditions and also to further improvement since the report was issued. With regard to textiles, little change is to be noted. Prices for cotton goods are firmly held and Eastern jobbers report a fairly good demand for prints, ginghams and cotton goods generally. Wool is firm and in better demand, manufacturers being more eager bidders. In the shoe manufacturing industry conditions are as favorable as reported last week. Western orders for shoes are coming in more freely and prices are steady. Shoe factories are fully employed and are likely to be for some time to come. A decline in hides has brought out improved buying orders, while leather is steady.

As was expected money rates have hardened a trifle and the prospects are for further snugness as we get into September. Gold exports at this juncture would only stimulate further tightness in rates. With regard to the speculative situation, the stock markets have continued professional in tone, prices moving now up and now down, within a comparatively narrow radius. With serious developments in the big steel strike, however, the known damage to the crops and the likelihood of higher money rates, it is thought not unlikely that a lower level of security values may be attained before the autumn elapses.

## Marriages

The charge for marriage notices is twenty-five cents.

**CUTTER-DAVISON**—In Boston, at The Beacon, Aug. 10, by Rev. C. C. Carpenter of Andover, Ephraim Cutter, M.D., LL.D., of New York City, and Mrs. Anna L. Davison of Boston.

## Deaths

**FITTS**—In Walpole, Mass., Aug. 11, Emeline A., wife of Charles H. Fitts. Age 82 years.

**GOODWIN**—In Lexington, Mass., July 26, Caroline A., widow of the late William H. Goodwin of Charlestown and daughter of the late Daniel Palmer, aged sixty-two years.

**HINSDALE**—In Winsted, Ct., July 19, John Hinsdale, aged 84 yrs. For 47 years he had been deacon, clerk and treasurer of Second Ch., Winsted.

**INGALLS**—In Colchester, Ct., Aug. 7, at the residence of her son, Rev. E. C. Ingalls, Jane Ann Case, widow of Rev. Wilson Ingalls of Kinderhook, N. Y.

## MISS ELDORA A. PICKERING

Miss Eldora A. Pickering died in Newington, N. H., July 31, aged fifty-six years. For more than twenty years she was a teacher in the Dillaway School at Roxbury, Mass., and acquired high distinction in this important service of education. She resigned her office in 1890, and returned to her home in Newington, and during her remaining years, until disabled by sickness, was remarkably active in Christian work. She was richly gifted with qualifications for work. She had a strong, well-trained mind, a wise discernment and a ready willingness to serve. Her pastor, found in her one who labored with him in the gospel. She was herself well-rooted and grounded in the saving truths of the gospel, and she earnestly desired that others be so likewise. Like Mary she sat at Jesus' feet to hear his word, but like Martha she wanted to be serving her Lord. Both the Mary and the Martha qualities of Christian living were blended in her life. She had also a vigorous personality, a fine, attractive presence, which, united as it always was with unfeigned humility, added much to her influence. May her memory be an inspiration and incentive to others to live as she lived and to work as she worked. E. R.

## Getting Acquainted

Another View, Same Point

Last week we indicated in this Corner the special significance of a personal witness regarding this paper to your friends.

In this relation our long-time subscribers will recall that our midsummer Coin Card offer is now operative, and that in consequence we have a host of what we must for the present, at least, call short-term readers. But this company can be largely augmented and without much difficulty and with most happy results. This is our "Same Point."

Now for "Another View." Knowing that many readers did not think to avail themselves of our 20 week offer until it was too late to secure to their friends its fullest value, we propose to send *The Congregationalist and Christian World* to new addresses for fifteen weeks for only a quarter.

This is for the sake of Getting Acquainted. Just how this proposition can be claimed is to be noted in our advertisement on page 236. These are the simple conditions:

Fill out the printed blank as directed. Inclose 25 cents. Mail to reach our offices by Aug. 24.

This is of special importance to present subscribers. Non-readers will not see this advertisement. If they are to enjoy its privileges it must be through the thoughtfulness of some regular reader. Will you not be one of that number?

Kindly remember that a large per cent. of those who read this paper for a trial term become annual subscribers. This puts a real value upon the service which you render your friends and us. Shall we hear from you at once?

Yours, *THE CONGREGATIONALIST*,  
Warren P. Landers, Supt. of Circulation.

## Home Missionary Fund

Mrs. R. A. Barber, Norwich, N. Y.	\$3.00
Friends, Milton, Mass.	4.00
Mrs. J. D. L., Ann Arbor, Mich.	2.00
From a Friend, Natal, South Africa.	4.50
J. M. Boyce, Middlebury, Vt.	1.50
Mrs. J. T. Rockwell, East Orange, N. J.	3.00
M. S. Jourdan, Omaha, Neb.	1.50

## Meetings and Events to Come

AMERICAN BOARD OF FOREIGN MISSIONS, Hartford, Oct. 8-11.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.



## Straighten

up. Why do you wash in the hardest possible way? Use **PEARLINE**, there's no bending over the tub, no back kinks, no work to speak of, no wear and tear from rubbing. Millions use **PEARLINE**. No matter how or when you use **PEARLINE**, or however delicate your hands or the fabric, it is absolutely harmless. 636

Established 1850.

**J. S. Waterman & Sons,**

**Funeral Undertakers and Embalmers**

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Open Day and Night. . . . Telephone, Roxbury 72 or 73.

Special rooms and all facilities connected with the establishment.

## DEAFNESS

of 15 Years' Standing

Absolutely cured by the use of the

## Thermo-Ozone Generator

Seems like a miracle to those who do not know its merits, so writes Mrs. Munson of Worcester.

Worcester, Mass., June 15, 1901.

Thermo-Ozone Co., Boston, Mass.

Gentlemen:—For the benefit of those who may be similarly afflicted and would gladly avail themselves of any chance of relief, I want to tell you and then how my deafness of some 15 years' standing was absolutely cured by the use of The Thermo-Ozone Generator. I was induced by my son to try it for this, as well as other troubles, and have been amply repaid in the results attained. I had used it for deafness but a few weeks when one night I felt a sensation of something giving way in my head, and immediately afterwards I heard it raining, the first time for a great many years. This was nearly a year ago and I have had no return of the deafness. Can hear conversation over the telephone as well as anybody. The wonderful things the Generator has done among my friends and relatives would seem almost like miracles to those who do not know its merits. I think every family should have one.

Yours truly,

ADALINE MUNSON.

The Thermo-Ozone Generator is Used by Individuals and Families in the Homes for Every-Day Ills.

HOME TREATMENT OUTFIT INCLUDES GENERATOR, MEDICINE CASE with assortment of medicines, and a large book of 300 pp., by S. R. Beckwith, M.D., an eminent surgeon, physician and teacher, and the discoverer of this force.

J. A. BEECHER, M.D.,  
Consulting Physician.

Free Consultation Monday and Thursday from 10 to 12 A. M.

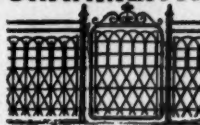
60-page Circular sent free upon application.

**THERMO-OZONE CO.**

New England Offices, 184 Boylston St., Boston  
Take Elevator

**PARKER'S HAIR BALM**  
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff & hair falling. 50c. and \$1.00 at Drugists.

## ORNAMENTAL FENCE



25 designs, all steel. Handsome, durable. —Cheaper than a wood fence. Special inducements to church and societies. Catalogue free. **KOKOMO FENCE MACHINE CO.** 431 North St., Kokomo, Indiana.



## SALESMEN AND AGENTS WANTED

**BIG WAGES**—Our Famous **Artisan Water Still**, a wonderful invention—sold a Silver, \$2,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fever and sickness. Write for Booklet, New Plan, Terms, etc. **FREE** **Harrison Mfg. Co.** 408 Harrison Bldg., Cincinnati, O.

## CLOSET AND ALTAR

This little volume was made because many readers of *The Congregationalist* insisted that the Closet and Altar Column should be put into a permanent form convenient for daily use. The book is appreciated by the general book trade. But its immediate success is first of all due to the demand from our subscribers who have enjoyed every week the column from which the book takes its name and which has furnished the material for its pages.

\$1.00 postpaid

The Pilgrim Press

Boston, Mass.

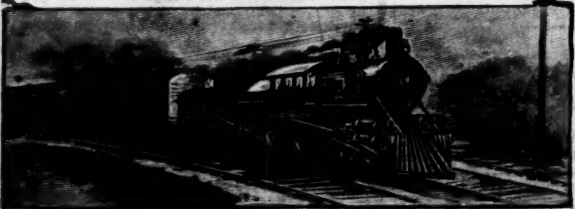


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BY W. E. BARTON, D. D.

A very illuminating work on the Psalms, written in popular style, not for critics but for laymen. It tells when, how and for what purpose the various Psalms were probably composed, thus connecting them with the contemporaneous history which called them forth; it brings out the beauty of the acrostic and antiphonal Psalms. It gives a new free translation of many of them. It makes many Psalms, which are almost meaningless as ordinarily read, glow with life and beauty. Nothing could be better for use in family worship. It was formerly issued in two volumes at \$2.50. We now make it in one volume at \$1.25 net; \$1.40 postpaid. The two volume edition reduced in price to \$1.50 net; \$1.75 postpaid.

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B. & A. R. R. to Albany, N. Y. C. & H. R. R. to Buffalo or Niagara Falls.  
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